



Rs 10.00

PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896

ISSN 0032-6178



9 770032 617002

December 2009
Conflict and Peace - II

Vol. 114, No. 12



PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896

Vol. 114, No. 12
December 2009



Amrita Kalasha

EDITORIAL OFFICE

Prabuddha Bharata
Advaita Ashrama
PO Mayavati, Via Lohaghat
Dt Champawat · 262 524
Uttarakhand, India
E-mail: prabuddhabharata@gmail.com
pb@advaitaashrama.org

PUBLICATION OFFICE

Advaita Ashrama
5 Dehi Entally Road
Kolkata · 700 014
Tel: 91 · 33 · 2264 0898 / 2264 4000
2286 6450 / 2286 6483
E-mail: mail@advaitaashrama.org

INTERNET EDITION AT:

www.advaitaashrama.org

Cover: 'A Tale of Two Rivers' by Payal Vora / Flickr
Confluence of the Indus (green water to the left)
and Zaskar (brown water to the right) rivers.

Contents

Traditional Wisdom	643
This Month	644
Editorial: Learning Peace	645
Education for Peace	647
Prof. M Sree Rama Murthy	
Understanding the Mind of a Terrorist	652
Dr Jayanti Basu	
The Faces of Violence: A Clinician's View	659
Dr C R Chandrashekar	
Conflicts in Indian Society:	664
A Critical Appraisal of Modernity	
Prof. Chandrakala Padia and Dr Preeti Singh	
Spirituality in the Pilgrimage of	670
Modern Bengali Literature	
Swami Shastrajnananda	
Spiritual and Cultural Ethos of	674
Modern Oriya Literature	
Souribandhu Kar	
Cultural and Spiritual Aspects of	678
Modern Telugu	
J Rambabu	
Struggle and Conflict	683
in the Plays of Jaishankar Prasad	
Dr Narendra Kohli	
Reviews	687
Reports	689

Subscribe to Prabuddha Bharata

- Become a Patron Subscriber, and support the rich legacy left to all of us by Swami Vivekananda; Patrons' names are published in *Prabuddha Bharata*.
- *Prabuddha Bharata* subscribers receive 10% discount on all Advaita Ashrama Publications.
- Send remittances in favour of *Prabuddha Bharata* by bank draft or money order to Advaita Ashrama, 5 Dehi Entally Road, Kolkata 700 014, India.
Or, you can **subscribe online** at www.advaitaashrama.org.
- Please note that we do not accept cheques.

Subscription Rates

	India & Nepal	Sri Lanka & Bangladesh	USA & Canada	United Kingdom	European Union
Annual	Rs 100	Rs 1100	\$ 30 (USD)	£ 18	€ 25
Three Years	Rs 280	Rs 3200	\$ 85	£ 50	€ 70
Life (20 years)	Rs 1200	—	—	—	—
Patron (25 years)	Rs 2000	—	—	—	—

Online Subscription Rates • www.advaitaashrama.org

		India & Nepal	Sri Lanka & Bangladesh	USA & Canada
Annual	(USD)	\$ 3	\$ 28	\$ 32
Three Years	(USD)	\$ 7.5	\$ 83	\$ 90
Life (20 years)	(USD)	\$ 30	—	—
Patron (25 years)	(USD)	\$ 50	—	—

(Rates in foreign currencies depend on current exchange rates and are therefore subject to change without notice)

Information for Subscribers

- Moving to a new address? Please let our Kolkata office know at least a month in advance so that your copy moves too.
- The number on the top line of your address label is your subscription number: please quote this number when writing to us. The month and year on the same line is the last month of your subscription.
- Subscriber copies are dispatched on the first or second day of every month. If you do not receive your copy by the last week of the month, please let us know, so we can send another copy.
- Renew your subscription online, at our website.

Information for Contributors

- Unpublished original articles of universal and higher human interests pertaining to religion, spirituality, philosophy, psychology, education, values, and other social topics coming from competent writers of any country are considered for publication in *Prabuddha Bharata*.
- Articles should not exceed 3,500 words. Paucity of space

precludes acceptance of longer articles for publication, except in rare cases. Articles must be submitted in typed—and preferably electronic—form.

- For all quotations in articles, adequate references—including name of author, title/publication, publisher with address, year of publication, and page number(s)—should be provided. Internet references should include name of author, website publisher, date, and *full* URL.
- The Editor does not accept responsibility for views expressed in any articles.
- Unsolicited articles are not individually acknowledged. The Editor will contact the contributor if an article is taken up for publication. E-mail addresses should be furnished where possible.
- The Editor reserves the right to accept, reject, or effect necessary changes in articles on which no correspondence is possible.
- *Prabuddha Bharata* does not undertake to return unsolicited materials.
- Articles published in *Prabuddha Bharata* cannot be reproduced elsewhere without written permission from the Managing Editor.

You know how important **Prabuddha Bharata** is

in spreading the spiritual nectar of the Ramakrishna movement, the invigorating ideas of Vedanta, and the insights of Indian values and culture. *Prabuddha Bharata* also brings you inspirational reading material on a wide variety of topics of global interest.

You value this journal and the cause it represents, and would surely like to share it with others.

PRABUDDHA BHARATA
or AWAKENED INDIA
A monthly journal of the Ramakrishna Order
started by Sri Sri Vivekananda in 1896

How you can contribute:

- **Gift** subscriptions to your friends and family, and encourage your thinking friends to subscribe.
- **Sponsor** a subscription for a worthy library or institution known to you, or let us choose one.
- **Contribute** to the *Prabuddha Bharata Permanent Fund*, and help ensure the longevity of the *Prabuddha Bharata*.
- **Advertise** your company in the *Prabuddha Bharata*, and encourage your colleagues to do so.



PRABUDDHA BHARATA
or AWAKENED INDIA

Send to: Advaita Ashrama
5 Dehi Entally Road
Kolkata 700 014

Yes, I would like to

- ☐ **Gift** ___ life subscriptions to *Prabuddha Bharata* at Rs 1200 each
- ☐ **Sponsor** ___ libraries and institutions for 20 years at Rs 1200 each
- ☐ **Donate Rs** _____ to the *Prabuddha Bharata Permanent Fund*

Amount of Rs _____ is enclosed herewith by draft / money order

PLEASE PRINT IN BLOCK LETTERS

Send my gift subscriptions to:

Your Name _____

Address _____

PIN _____

E-mail address _____

Phone No _____

Date _____

Details of DD _____

SHARE YOUR LEARNING EXPERIENCE ! GIFT PRABUDDHA BHARATA TO LIBRARIES !

PRABUDDHA BHARATA LIBRARY INITIATIVE

Let many more benefit from the thought provoking content read by you every month in Prabuddha Bharata. Join the Prabuddha Bharata Library Initiative by gifting a life subscription to a library. You can either gift it to the library of your choice, or to the library selected by us. Your name along with the library you sponsor, will be published in the *Prabuddha Bharata*. Come, sponsor as many libraries as you can and spread the ethos of Indian Culture.

Prabuddha Bharata Library Initiative:

Name of Sponsor	Beneficiary Library
36. A Bidesrisingh, Amsterdam	Guru Ghasidas Vishwavidyalaya, Bilaspur
37. — do —	Guru Nanak Dev University Library, Amritsar
38. — do —	Gurukula Kangri Vishwavidyalaya, Hardwar
39. Jaya Balakrishna, Bangalore	Himachal Pradesh University, Shimla
40. Krishna Kr Sabharwal, Kol.	Indian Inst of Technology, Delhi
41. — do —	Indian Inst of Technology, Kanpur

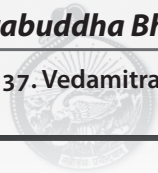
Prabuddha Bharata Patron Subscribers:

337. Vedamitra Prakash, New Delhi

338. Rajib Banerjee, Bally, Howrah

Send my gift subscriptions to:

PLEASE PRINT IN BLOCK LETTERS



PRABUDDHA
BHARATA
or AWAKENED
INDIA
A monthly journal of the Ramakrishna
started by Swami Vivekananda in 1899



Attention Prabuddha Bharata Subscribers

- With the January 2010 special issue on **Perspectives on Vedanta**, your journal Prabuddha Bharata will enter its 115th year.
- The **Perspectives on Vedanta** number will include inspiring articles written by contributors from various fields.
- We request all readers whose subscriptions end in December 2009 to renew the subscriptions at the earliest.
- You can upgrade your account to **Life** or **Patron** by paying the difference.
- You can also renew your subscription online, at www.advaitaashrama.org.
- A gift subscription of **Prabuddha Bharata** is a wonderful way to introduce your near and dear to Indian culture and values. Gift a subscription to your relatives, friends, or colleagues, or sponsor a subscription for the school, college, or university you studied in.

With you we will grow ...

The subscribers of *Prabuddha Bharata* form an extended family. We want to bring all your friends and relatives into this fold. Will you not help us achieve this? Come, join hands and bring all your friends to practical Vedanta.

Let us fulfil the grand vision of Swami Vivekananda, to spread the life giving message among the masses. Gift or recommend *Prabuddha Bharata* to your dear ones.



TRADITIONAL WISDOM

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । *Arise! Awake! And stop not till the goal is reached!*

Śānti: Peace

December 2009
Vol. 114, No. 12

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः
शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्वे मे देवाः शान्तिः
शान्तिः शान्तिः शान्तिभिः ।
ताभिः शान्तिभिः सर्व शान्तिभिः शमयामोऽहं
यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः ॥

Peace be on earth, peace be in the skies, peace be in heaven, peace be in the waters, peace be upon plants, peace be upon trees; may the gods grant me peace, may all gods grant me peace. May peace be generated by these invocations; peace. By these invocations, all-encompassing invocations, I appease all that is terrible here, all that is cruel, all that is evil; may all that be peaceful, may all that be propitious, may all be tranquil for us.

(Atharva Veda, 19.9.14)

इमानि यानि पञ्चेन्द्रियाणि मनःषष्ठानि मे हृदि ब्रह्मणा संशितानि ।
यैरेव ससृजे घोरं तैरेव शान्तिरस्तु नः ॥

The five senses, with the mind as the sixth, that are in my heart, directed (to their objects) by Brahman, by which are produced the terrible (deeds)—my peace be to us through them.

(Atharva Veda, 19.9.5)

Just as with her own life
A mother shields from hurt her own son, her only child,
Let all-embracing thoughts
For all beings be yours.

Cultivate an all-embracing mind of love
For all throughout the universe,
In all its height, depth, and breadth—
Love that is untroubled and beyond hatred or enmity.

As you stand, walk, sit, or lie,
So long as you are awake,
Pursue this awareness with your might:
It is deemed the Divine State here.

(Sutta Nipata, 149–51)

THIS MONTH

Learning Peace is as important as learning mathematics or the arts. As we continue our study of 'Peace and Conflict' we gather some hints on how to go about doing this.

Education for Peace is a multidisciplinary task that ought to interpenetrate all educational efforts. This is highlighted by Prof. M Sree Rama Murthy, former Dean, Faculty of Education, Osmania University, Hyderabad.



Dr Jayanti Basu, Professor, Department of Applied Psychology, Calcutta University, takes a close look at some of the psychological aspects of people indulging in terrorism in **Understanding the Mind of a Terrorist**.

In **The Faces of Violence: A Clinician's View** Dr C R Chandrashekar, Professor of Psychiatry, National Institute of Mental Health and Neurological Sciences, Bengaluru, reviews the causes and effects of aggression and the ways to mitigate them.

Conflicts in Indian Society: A Critical Appraisal

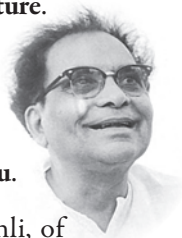
of Modernity is a sociological critique of some developmental patterns by Dr Chandrakala Padia, Head, Department of Political Science, Banaras Hindu University, and Dr Preeti Singh, Lecturer, Department of Political Science, Vasanta College for Women, Varanasi.

Swami Shastrajnananda, Vice Principal, Ramakrishna Mission Vidyamandira, Belur, winds up his exploration of **Spirituality in the Pilgrimage of Modern Bengali Literature** with a look at the works of Bibhutibhushan Bandyopadhyay and Amiya Chakravarty.

Sri Souribandhu Kar, noted littérateur and former member, Board of Trustees, National Book Trust, New Delhi, completes his review of the **Spiritual and Cultural Ethos of Modern Oriya Literature**.

Sri J Rambabu, Chairman, Andhra Pradesh State Financial Corporation, Hyderabad, summarizes the major **Cultural and Spiritual Aspects of Modern Telugu**.

Noted Hindi writer Dr Narendra Kohli, of New Delhi, concludes his appraisal of **Struggle and Conflict in the Plays of Jaishankar Prasad**.



TO THE EDITOR

While narrating some aspects of Premchand's literature in 'The Spiritual and Cultural Ethos of Modern Hindi Literature' (August 2009) the author does not mention Premchand's novel *Vardan*, originally published in Urdu in 1912 and later translated by himself into Hindi and published in 1920. The hero of this novel is based on Vivekananda. Moreover, the very first article in the important anthology *Swami Vivekananda ka Avadan*, published by Advaita Ashrama, carries a long article on Swami Vivekananda by Premchand. The reminiscences of the equally famous fiction writer Phanishwarnath 'Renu', published in the monthly *Vivek Jyoti* (August 2007) under the title 'Ras ke Bas mein Char Rat', reveal the great influence of Sri Ramakrishna's grace on the author's life. These facts would have added to the interest of the article.

—Prof. Chaman Lal Sapru, Noida

EDITORIAL

Learning Peace

The first thing to do is to send a current of holy thought to all creation. Mentally repeat, 'Let all beings be happy; let all beings be peaceful; let all beings be blissful.' So do to the east, south, north and west. The more you do that the better you will feel yourself. You will find at last that the easiest way to make ourselves healthy is to see that others are healthy, and the easiest way to make ourselves happy is to see that others are happy.

—Swami Vivekananda

THE SELF, the Upanishads remind us, 'is not heard of by many; and many there are who, despite hearing, do not comprehend it. ... Rare indeed is the experiencer of the Atman taught by an able preceptor.' This Self again is non-dual and of the very nature of peace and felicity: *shantam shivam advaitam*. Peace then is right within us; yet, paradoxically, it is the one thing that most of us seem to be lacking. Peace is something we need to learn.

According to the noted psychoanalyst Erik Erikson, personality development 'takes place through a series of crises that must be overcome and internalized'. Erikson posits eight stages of development from infancy to old age, and shows that 'without anxiety, conflict, and crisis there would be no human strengths'.

The first stage in Erikson's theory of psychosocial development is that of infancy marked by the crystallization of 'hope', which is 'both the earliest and the most indispensable virtue inherent in the state of being alive'. Hope in infancy is dependent on trustworthy parents 'who are responsive to its needs and provide such satisfying experiences as tranquillity, nourishment, and warmth'. Deprived of this trust, the infant suffers a sense of separation and abandonment which may last a lifetime.

The virtue of 'will'—the ever increasing strength

to make free choices, to decide, to exercise self-restraint, and to apply oneself—emerges during the second Eriksonian stage of early childhood. A pride in managing one's activities and the example and demands of elders shape this will. This is also the stage of forming judgements: of right and wrong, of 'our people' against 'others'. Improper examples and demands may not only result in the formation of skewed judgements but also in the aberrant legalism of later years, 'which is the victory of the letter of the law over the spirit—retribution for compassion'.

The third and fourth stages—that of the pre-school and school-going child—are marked by initiative and industry, and the development of purpose and competence. While free and imaginative play is important for the pre-school child, the schoolchild needs formal instruction and training to learn the fundamental procedures and techniques that underlie human social activity. Failure to master the skills of this stage would result in guilt and inferiority, which may be reflected in impersonation and formalism in adulthood.

Adolescence, in Erikson's view, is a crucial stage in forging one's identity. Inability to successfully resolve the identity crisis of adolescence may lead to an unstable personality or confusion of roles. More worrisome is the formation of a negative identity, 'a sense of possessing a set of bad or unworthy characteristics'. This carries the potential for serious social conflict as 'the most common way of dealing with one's negative identity is to project the bad characteristics onto others: "They are bad, not me." Such projection can result in a lot of social pathology, including prejudice and crime and discrimination against various groups of people.' Identity crises play an important role in the adolescent's search for ideology and their keenness to develop fidelity.

The perversion of ideology is totalitarianism: 'the fanatic and exclusive preoccupation with what seems to be unquestionably right or ideal'.

Young adulthood is the affiliative stage marked by 'sharing together of work, friendship, and love'. Though isolation during this phase may be 'a necessary condition for making choices', a marked lack of intimacy may result in serious personality problems. Intimacy may also degenerate into elitism or the formation of exclusive groups.

Middle age, Erikson tells us, is characterized by the dichotomy of generativity and stagnation. 'Caring' is the crucial positive attribute of this stage and it manifests in 'parenthood, production, teaching, healing, and so forth, roles in which the adult acts as a transmitter of ideal values to the young'. Not being adequately productive in middle age commonly causes feelings of futility and emptiness or may degenerate into authoritarianism wherein exercise of power becomes more important than caring.

Old age, the last stage in Erikson's chronology, involves conflict between integrity and despair and is successfully negotiated through simple wisdom: 'detached concern with life itself, in the face of death itself'. Wisdom helps one face and overcome the dependence, despair, and disgust that may accompany the frailties of old age.

The above analysis provides us a glimpse into the personal origins of conflict and its protean manifestations. These personal origins may be so swamped by the gross socio-economic, geopolitical, and cultural components of major conflicts that we often forget their vital role in the genesis of larger clashes. Erikson's schema also reminds us that conflicts may potentially originate in infancy itself. It is therefore vitally important that peace education begin right from infancy. Maria Montessori tells us: 'Those who want war prepare young people for war; but those who want peace have neglected young children and adolescents so that they are unable to organize them for peace.'

Peace education is a vital discipline requiring the committed engagement and marshalling of a diverse range of knowledge, attitudes, and skills,

many of which are not often recognized as being of particular importance. For instance, assertiveness is a value that may seem contrary to the ways of peace. But peace educators tell us that 'submissiveness is as bad as aggressiveness. In fact, it is the other side of being aggressive. ... Many criminals have submissive characters. ... Submissiveness serves as a mask to cover the aggressive nature within. Since submissive persons are potential aggressors, they cannot be trusted.' Learning to assert oneself without being aggressive or offensive—especially when criticized, pressurized, or treated unfairly—is a crucial skill that all children need to learn. It is also of signal importance in dealing with angry, aggressive, and unreasonable people in a non-violent fashion. Thus children who have learnt to deal with bullies at school peacefully and without compromising their self-respect are likely to be more successful as adults in negotiating with aggressors.

Critical thinking is also pivotal to peace education. Judging the correctness of attitudes and actions, realizing the fallacies and dangers of stereotyping, recognizing and respecting genuine differences in perspectives and opinions, and appreciating the emotional and irrational aspects of one's own being and those of others are a few peace skills dependent on critical thinking. It is also essential that we learn to critically review our own thoughts, attitudes, and actions without demeaning ourselves or falling into a negative mindset. This is Sri Sarada Devi's mantra for peace: 'If you want peace do not see the faults of others. Rather see your own faults. Learn to make the whole world your own. No one is a stranger, my child. This whole world is your own.'

Healthy self-criticism requires a meditative inwardness, and this again needs to be taught at a young age if we are to reap its benefits in youth. The traditional Indian institutions of *upanayana*, initiation into student life, and *upasana*, contemplation, were particularly effective in this regard and need to be widely revived. It is only when we are trained in meditative ways that we are likely to realize the power of being peaceful and the wide reach of peaceful thoughts.



Education for Peace

Prof. M Sree Rama Murthy

If we are to reach real peace in this world, if we are to declare war on war, we must begin with the children.
—Mahatma Gandhi

Establishing lasting peace is the work of education. All politics can do is keep us out of war.
—Maria Montessori

WE LIVE in a world of paradoxes. The Charter of the United Nations states that it is the purpose of this organization ‘to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples ... [and] to achieve international co-operation ... in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.’ Yet, between 1990 and 2001 fifty-seven major armed conflicts killed as many as 3.6 million people, and civilians accounted for more than 90 per cent of the casualties. The situation after 2001 is probably worse. Most of these conflicts were internal, civil wars. We consider killing fellow beings inhuman, but the fact remains that large-scale killing of members of one’s own species is actually seen only in humans and not in non-humans. Shirin Ebadi, the Iranian human rights lawyer and Nobel laureate says, ‘An essential lesson of the age is that governments acquire their legitimacy through votes of people and respect for human rights, and that this is the best guarantee of security.’ The UN Charter also affirms its ‘faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small’. Yet, violation of human rights is widespread. Why are peace and security scarce commodities? To answer this question we must first understand the meaning of ‘peace’.

‘Peace’, Deborah Tambunan notes, ‘is a word that is uttered almost as frequently as “truth”, “beauty”, and “love”. It may be just as elusive to define as these other virtues.’ It commonly refers to an absence of aggression, violence, or hostility; but it also represents a larger concept involving healthy interpersonal, inter-communal, and international relationships, social and economic safety, and equity and fairness in political dealings.

‘Peace’, Albert Einstein is said to have observed, ‘is not merely the absence of war but the presence of justice, of law, of order—in short, of government.’ But wars remain a reality in the present-day world, and, as Bertrand Russell noted, ‘war will only end after a great labour has been performed in altering men’s moral ideals, directing them to the good of all mankind, and not only of the separate nations into which men happen to have been born’.

How does one go about ‘altering men’s moral ideals’? All branches of traditional Indian philosophy have the human being at the centre of discussion. And the theory of karma affirms that our present deeds affect the future course of our lives and the results we reap, good or bad. Humans are superior to other living beings due to the discriminative and reflective capacity of mind they possess. One would therefore expect that humans would work to safeguard their collective existence and aim for all-round development. It is also expected that they would aim at attaining teleological goals, the real purpose of life.

Ahimsa, Dharma, Niti, and Vidya

The Indian philosophical tradition has been providing elaborate guidelines for the attainment of various human ends. These guidelines vary according to the circumstances of place and time, and their intent is

to create a congenial and harmonious atmosphere for personal and social progress. But the one value that underlies all others listed in Vedic and related scriptures is ahimsa, non-violence. Whether they be *kshama* and *dhriti*, forbearance and fortitude, as noted in the Bhagavadgita, or *karuna*, compassion, stressed by Gautama Buddha, the ontological as well as psychological roots of the *daivi sampat*, positive human values, can be traced back to ahimsa, non-violence, the best and strongest base for harmony.

The renowned Gandhian scholar Dr Ravindra Kumar reiterates the above principle and adds:

Today when we talk about world peace, we feel that it will not be possible unless each and every one gets equal opportunity for his or her progress or unless everyone is sure of fulfilment of his or her basic needs. Peace is not possible unless everyone has the liberty of self-expression, or it is just a dream if each and every one is not accorded freedom, justice, and rights. I would like to clarify that all [the] above mentioned values, supplementary to non-violence, were established for the reason that everyone could easily be brought under the domain of equality, freedom, justice, and rights, including the right of self-expression, without exercising any force or without using any violence.¹

Ahimsa, as a concept, means much more than absence of violence. The well-known Vedic *shanti mantras*, prayers for peace, can especially be cited in this regard. These prayers are as much about harmony and concord as about non-violence; for genuine peace not only involves an end to conflict, struggle, violence, and war, it is equally related to day-to-day human practices involving sharing, cooperation, and harmony. Again, this urge for harmony must be rooted in the inner core of our hearts, so that our whole being be naturally at peace; this enables us to realize peace in all our thoughts and deeds.

Vedic texts go even further and remind us of cosmic harmony and our integral relation with it. Peace is the presence of eternal life, love, and goodness. Peace does not mean being in a place where there is no noise, trouble, or hard work. It means remaining in the midst of all the troubles and turmoil

of life and still being calm within. Peace is meaningful only when it is reflected in our daily thoughts and acts. According to Acharya Vinoba Bhave, 'By peace or Shanti ... [I] do not mean something static or the perpetuation of the status quo. Shanti means something dynamic, something that develops the force of the individual, which develops the dynamic strength of the people to a degree that will enable [them] to meet any situation.' All people have the possibility to enjoy this dynamic peace. And people who enjoy such peace also have a natural urge to share it with all who touch their lives.

'Ancient Indian thinkers,' Kireet Joshi reminds us, 'fixed for education certain life-long objectives that require life-long effort to achieve and realize. These objectives were summarized in a triple formula which gave a wide and lofty framework to the ancient system of education:

Asato ma sadgamaya
Tamaso ma jyotirgamaya
Mrityorma amritam gamaya
 Lead me from falsehood to truth
 Lead me from darkness to light
 Lead me from death to immortality.'²

To the rishis of India, C Panduranga Bhatta adds:

The ideals of truth, light and immortality constituted a triune unity, each subsisting in the other. The students were not allowed to forget that they had within them a higher self beyond their little personal ego, and that numerous ways and disciplines were provided by which they could realize the higher self. The holistic education of ancient India involves a harmonious blending of the knowledge of the outer world (*avidya*) and that of the inner world (*vidya*). The former, as it were, enables a man to keep his body and soul together and the latter, i.e. *vidya*, the wisdom, leads him to immortality, freedom from all sufferings of the world of change.³

Bhatta says further:

The ancient Indian thinkers felt that a healthy society was not possible without educated individuals. ... In their system understanding oneself (self-knowledge) is as important as understanding

the world. According to them without a deep understanding of one's relationship with nature, with ideas, with fellow human beings, with society, and a deep respect for all life, one is not really educated. ... Another unique feature of this educational system is that it aims at creating a mind that is both scientific and spiritual at the same time—one that is enquiring, precise, rational and sceptical but at the same time has [a] sense of beauty, wonder, aesthetics, sensitivity, humility, and an awareness of the limitations of the intellect. It also aims at developing a mind, which is rational, flexible and not dogmatic, open to change and not irrationally attached to an opinion or belief. In this system of education scientific and spiritual quests are complementary quests, one for the discovery of the order that manifests itself in the outer world of matter, energy, space, and time and the other for discovering order (peace, harmony, virtue) in the inner world of human consciousness. Actually they are both quests for truth into two complementary aspects of a single reality which is composed of both matter and consciousness (ibid.).

Hence, 'the sense of equality, mutual respect, the philosophy of live and let live should be the result of educational models which in turn lead to the peace, well-being and settled order of the human world which are desperately desired by mankind' (ibid.).

When the balance between individuals and communities is upset for any reason, then the rules of *dandaniti*, justice, have to be applied as has been elaborated by Bhishma in his discussions on *raja-dharma*, governance, and *apaddharma*, conduct in emergencies, in the 'Shanti Parva' of the Mahabharata. The Mahabharata essentially suggests that the tyrannical tendencies of rulers can best be curbed by moral, spiritual, and religious sanctions. It suggests making speedy peace with enemies, even when one is in a position of strength, if any advantage is to be derived from such efforts.

An Integrated Approach

In its mission statement the 'Education for Peace' programme of the Education for Peace Institute of the Balkans, in strife-torn Bosnia and Herzegovina, notes that 'while many universities, government

agencies, and civil society organizations devote considerable resources to the study of conflict, violence, and war, there are relatively few peace programmes dedicated to a systematic, sustained plan of action to educate children and youth, their parents, teachers and leaders in the principles of peace. Consequently, generations repeat the mistakes of former generations and conflict and violence become permanent facets of human societies.'⁴ Therefore,

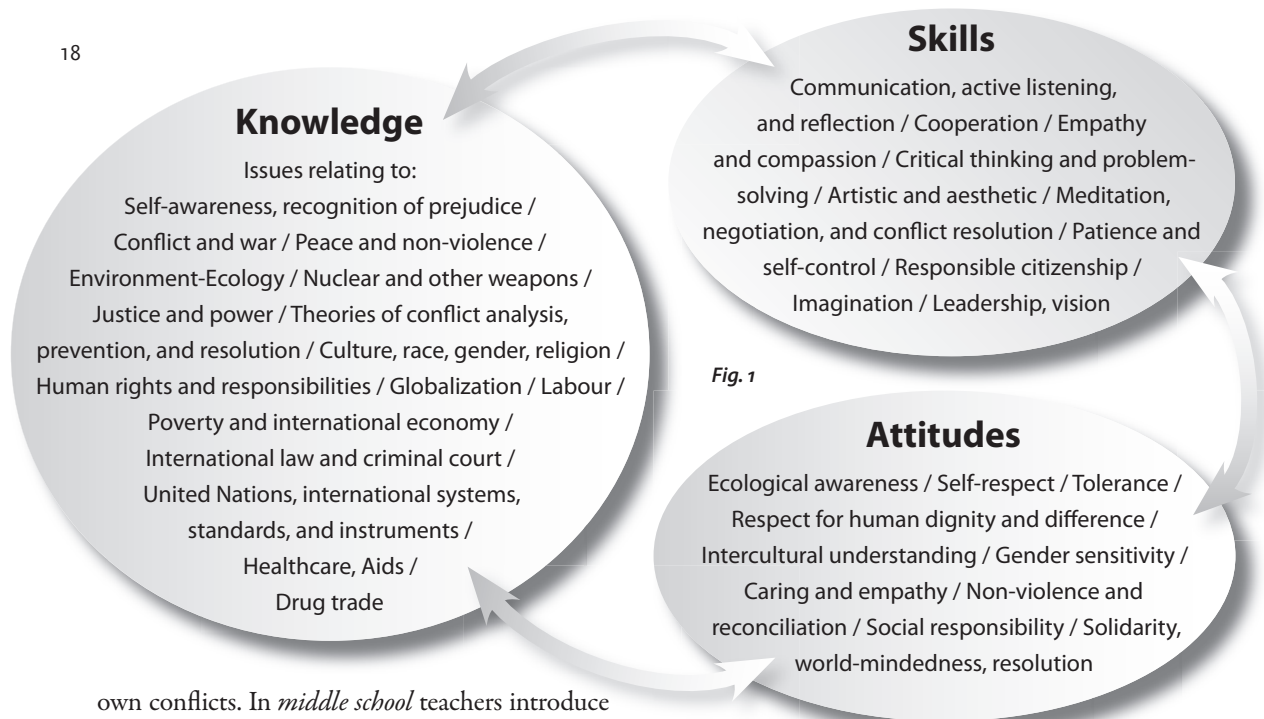
The aim and challenge of the Education for Peace programme is to educate every new generation of students to become peacemakers and to devote their talents, capacities and energies towards the creation of a civilization of peace based on the pillars of a *culture of peace*, a *culture of healing* and a *culture of excellence*. This requires the engagement of students in a systematic and sustained program of full immersion in the study of the dynamics, principles and practices of peace ... [through a] cross-curricular pedagogical approach that integrates the study of these principles into the daily lessons of every subject area (ibid.).

According to a UNESCO module, 'peace education brings together multiple traditions of pedagogy, theories of education, and international initiatives for the advancement of human development through learning. It is fundamentally dynamic, interdisciplinary, and multicultural.'⁵

In the classroom, peace education must be directed 'to develop skills, attitudes, and knowledge with co-operative and participatory learning methods and an environment of tolerance, care, and respect. Through dialogue and exploration, teachers and students engage in a journey of shared learning' (ibid.). Some of the important knowledge, attitudes, and skills that peace education must help inculcate are listed in fig. 1 (see next page).

Peace educators have formulated guidelines for inculcating this knowledge, and these attitudes and skills:

In *elementary grades* children learn to cooperate and share through games and role-playing. They recognize their responsibilities for making their classroom a peaceful place, and begin to handle positively their



own conflicts. In *middle school* teachers introduce global education and concepts of peace from other cultures. Students learn to work cooperatively, to research and analyse media, to track the political and social trends of a global economy in the light of some national objectives. *Secondary school* students examine some realities of global interdependence, e.g. environment, economics, law. They critique national and global organizations and their own expectations for peace and development.⁶

Teaching Peace through the Arts

The arts are an excellent medium through which some of the objectives of peace education could be realized well. The arts are the repository of valuable tradition. According to Durgadas Mukhopadhyay:

The urge to express, communicate, and share something beautiful gave birth to performing arts. Here, the living progressive impulse to the timeless universal gets a coherent shape in creative designs. The folk performing art is changing its structure continuously over centuries, modifying it to the needs of the changing situations, making it functionally relevant to the society and passing it on to the next generation as a tradition. Tradition is the process of the transmission of age-old values and the contextual manifestation and interpretation of the universal. Tradition is not only a repetitive behavioural pattern or some persistent symbol or

motif in community culture; it is also an assertion of an identity, a revival and regeneration of the life-force of the community.⁷

Valuable peace traditions require skilful communication for successful conservation and transmission:

The essential human element is getting lost in the age of the machine and industrialization imposing limitation on the spontaneity, freedom of design and the imagination of the creative artist. ... What is required for social change and development is a change in the beliefs and the value systems of the individuals, making them more adaptive and responsive to organic development and growth. This is the role of the communicator in society. The communication potential of Indian traditional performing art has been proved time and again by many instances of national importance. Alha, the popular ballad of Uttar Pradesh and its counterparts, like Lavani of Maharashtra, Gi-gi of Karnataka, Villupattu of Tamil Nadu and Kabigan of Bengal which changed their content and focus depending on the contemporary need, were effective in arousing the conscience of the people against the colonial rule of the British. The performer of folklore knows—though he may not be overtly aware of such knowledge—a set of rules,

a system of communication, a grammar in which the relationships between the attributes of verbal messages, and the socio-cultural reality are in constant interplay, transforming symbols and metaphors, styles and structures, themes and forms in response to social variables of a situation (ibid.).

Rural communities still remain heavily dependent on oral culture, and even traditional urban societies make great use of such traditions:

Oral tradition helps in the process of specialization. Folk-songs help to inculcate good behaviour and adjustment to the social structure. Narrative and elegies relate people with their ancestors. Their lives and philosophies and their achievements which generate pride among members of society, help in the process of socialization. ... Moral songs help to control the behaviour of the people so that they do not neglect the norms and value systems of their community. ... Myths, epic-plays and ballads are devices of social control. Myths and epic-plays describe mythical persons and emphasize the fact that good always wins. Even a wise and powerful character like Ravana had to die because of his evil deeds. These instances inculcate righteousness among the people. Similarly, legends and ballads mould the behaviour of the people. Proverbs are effective and induce a particular type of action through subtle irony. Their sarcastic remarks through proverbs help modify behaviour of arrogant persons in the village. A simple proverb warns a person to be away from evil deeds: 'When death approaches the ants, they get wings' (ibid.).

Thus 'oral tradition helps in generating a value

system and modifying the behaviour pattern according to the need for equilibrium and coherence in a society'. We have to rediscover the potential of traditional performing arts and media as a weapon not only for 'the struggle for land, water, forest, better working and living conditions, human rights', and the like, but also for overall peace education.

An Extreme Example: Refugee Education

The United Nations High Commission for Refugees (UNHCR) points out that refugee themes can 'help children understand fundamental issues in history, geography, human rights or education for citizenship; and they can bring an unexpectedly poignant and imaginative approach to teaching of language, literature or art'.⁸ UNHCR has developed several teaching programmes that incorporate refugee issues in the general curriculum of school students. These lessons help students: (i) understand some of the complex processes that lead to violence and conflict, which in turn cause refugees to flee their homes and countries of origin; (ii) cultivate attitudes that lead to constructive, active, and non-violent resolution of conflict; (iii) develop the personal and social skills necessary to respect basic human rights.

Though the problems of refugees may not be of immediate relevance to peaceful areas of the globe, still these examples can help sensitize children to the psychosocial repercussions of war and conflict and educate them in ways of dealing with conflict pre-emptively.

(Continued on page 677)

Culture of War and Violence


V.

Culture of Peace and Non-violence

Belief in power based on force	↔	Belief that peace is possible and can be learned
Acceptance of an enemy	↔	Reconciliation, tolerance, cultural understanding
Authoritarian government	↔	Democratic participation, cooperation
Secrecy and propaganda	↔	Free flow of information, critical awareness
Reliance on arms	↔	Negotiation, disarmament, non-violence
Exploitation of people	↔	Same human rights for all
Exploitation of nature	↔	Respect for the earth, sustainable development
Male domination	↔	Equality of men and women

Understanding the Mind of a Terrorist

Dr Jayanti Basu



EMBARKING upon the difficult task of writing about the psychology of terrorism, I must keep this article deliberately inconclusive for a number of reasons. Not only is terrorism multi-faceted and multi-causal, we also lack the proper logic and language to effectively evaluate it. What is more, terrorism appears at first glance to be a most condemnable trend of the world—but, unless I choose to be a naive idealist, I do not know if I can get myself to denounce it wholeheartedly.

Allow me to explain. Terrorism is about violence and threat. Should I argue that all incidents of violence are condemnable? Yes, of course, one would be inclined to say. Yet, I have reasons to be sceptical. Has human history ever seen a time without terror and violence? If not, must we trouble ourselves over whether it is good or evil? Or rather, should we accept it as a fact, however unfortunate, of human existence? If we agree that violence has been a part and parcel of human life and its progress, can we brand terrorism as particularly condemnable in comparison to other forms of violence? This is a very complex question; to answer it we need to probe into the definition of terrorism. And here lies the first problem.

The definition of terrorism is deceptive; it seems to alter with the perspective one takes. In one sense the very definition of terrorism becomes politicized to designate only one set of people—those who are anti-state and engage in violent acts. Most recent researchers commit themselves to the basic US Department of State definition of terrorism

as ‘premeditated, politically motivated violence perpetrated against noncombatant targets by sub-national groups or clandestine agents, usually intended to influence an audience’. There are two catches in this definition. One is the reference to ‘sub-national’ groups: it is usually the government in power that decides who is ‘sub-national’ and who between the contending parties are the ‘true’ representatives and protectors of the nation. The second is the reference to the purpose of influencing an audience. While it is true that many terrorist groups want to send a message to the audience, there are cases where terrorizing activities are conducted in silence—particularly when the atrocities are perpetrated by the state itself.

In 1981 Sternz found no less than a hundred definitions of terrorism, each differing in connotation from the others.¹ The present scenario is no less baffling. For my purpose, terrorism is taken to mean ‘the threat or terror created by the powerful in the minds of the relatively powerless of possible designed disaster, including annihilation, often by demonstrating as sample some evidence of this power to destroy’.

From this definition, terrorism becomes a power game—a game played in different garb by starkly opposed parties. I write this keeping in mind the issue of state terrorism. Often, one form of terrorism gives rise to a reactive terrorism, and the cycle goes on endlessly. It is, ultimately, a question of who holds the power. Due to these definitions and re-definitions, ‘insurgency’ and ‘militancy’ are often

IMAGE: PEDRO ALBERT CARENDO

confused with 'terrorism' in the minds of common people. A recent example is that of Nepal, where the Maoist group dethroned the king and started representing the state itself by participating in parliamentary politics. Now, perhaps, any belligerence shown against the Maoist rule will be conceptualized as terrorism.

Of course, it is usually the secret violence of the weaker sector that is labelled as 'terrorism' by the stronger and legalized sector. But before we enter into any discussion of terrorism in its conventional anti-state sense, one must not forget that while anti-state terrorism kills thousands of non-combatants, state terrorism has been known to destroy millions of civilians under the name of 'conspiracy against homeland'.

The above realization complicates matters. To simplify things I will focus this article mainly on the popular connotation of terrorism—that is, anti-state violence targeted towards civilians. However, now and again I will refer to state terrorism to remind the reader about the dilemma inherent in the topic. In other words, I will continue to contradict myself since, in my view, the very issue is full of contradictions.

Heightened Concern and Recent Trends

As the world is largely dominated by the American dollar, the concern of psychologists, sociologists, political scientists, economists, and all other thinkers about the 'roots' and 'dynamics' of terrorism has increased in leaps and bounds since 9/11. The destruction of the Twin Towers, with the resultant deaths of hundreds of unsuspecting civilians, is among the most devastating spectacles we can dare to remember in recent history; it is therefore no surprise that it should spark such an inquiry.

It remains a fact that terrorism deployed as a strategy of war against the powerful is as old as civilization itself. Although sophisticated and academic enquiry into terrorism can only be dated back to the late nineteen sixties or early seventies, research and accumulation of secret information have been pursued throughout history by the parties hovering

around power. The very creation of secret service agencies and an internal defence system, alongside both state-appointed and anti-state spies, constitutes such anti-terrorist research.

As Indians we need to remember that a major section of our freedom fighters, whom we remember today with deep awe and gratitude, were terrorists—as labelled by the then British government. We have satisfied ourselves by generously eulogizing them from a safe temporal distance, never having tried seriously enough to understand their mindset. 'Research' on terrorism in India is increasing as serial bomb blasts are shaking our country from north to south, east to west, more so after the infamous 26/11 attacks.

However, research on terrorism is not easy; psychologists are therefore hard-pressed to comment meaningfully on it. One problem faced is that studies are mostly conducted on captive or rehabilitated terrorists, whose mindset would have already been altered due to their change of circumstances. Therefore, in collecting psychological data from them—which entails the detailing of past emotions—the chances of retrospective falsification are always high, with an added possibility of obtaining from them only downright lies. Also, by the time a terrorist decides to renounce violence and adjust to civil life, it is likely that his thoughts will have already been largely transformed in rationalizing the new decision. Doubts would therefore remain over the validity of any statement regarding his previous mental state as an active terrorist. Effective research would require an understanding of the phenomenon from within an active terrorist group—but anyone associated with the group would of course be labelled a criminal by the state and the 'data' would lose any scientific credibility.²

Psychology's Changing Approach to Terrorism

That psychology can accurately identify a terrorist personality is one myth that needs to be quashed at the very outset. Psychologists—particularly psychoanalytically oriented psychologists—have long

attempted to pinpoint the crux of the terrorist's personality problem but with little success. There have been theories put forth of childhood abuse, narcissistic rage, and unrealistic perception of self and others, as well as possible personality disorders. Let us consider some such views.

Many psychologists suggest that terrorists have, for the most part, had a deprived and abused childhood. This is particularly true for those terrorists who have come from especially poor areas or have long been under stark military domination. But contrary instances are not rare; many terrorists come from well-off and nurturing families. At the same time, it is also true that a considerable number of terrorists volunteering for suicide missions have, at some point, lost a close relative or friend under the atrocities of the target group.

Others speak of a narcissistic rage. The word 'narcissism', which comes from Greek mythology, essentially means a preoccupation with and overvaluation of oneself. A person with narcissistic rage has four distinguishing characteristics: thirst for revenge, lack of empathy, boundless rage, and fantasy of absolute control. The trainers of terrorists exploit these characteristics by engraving on the recruit's mind the notion of a just war leading to absolute power. Thus, the proponents of this view state that narcissistic rage pushes the terrorist out of normal reality orientation.

Deeper analysis, however, shows that far from being unrealistic, terrorists are often highly rational and goal-oriented, operating through multi-pronged state-doctored resistance to attain their aims. While some persons may embrace terrorism for narcissistic reasons, narcissism is certainly not a general feature of terrorists.

Studies have also demonstrated that the majority of terrorists do not fall into the category of those with personality disorders as diagnosed by the *Diagnostic and Statistical Manual of the American Association of Psychiatry*, the most common reference book for psychiatrists. There has been some evidence that they may at least share the characteristics of anti-social personality disorder—an insensi-

tivity towards the suffering of others. But again, this is not generalizable to all cases, and while a terrorist may lack empathy for the suffering of the designated 'enemy', he can very well be empathic towards the suffering of others of his own clan.

Indeed, it would have been easier if terrorists *could* be labelled as disordered—in that case, they could be 'treated' and 'cured' of terrorism! Unfortunately, that is not the case; no personality pattern for terrorists has so far emerged from the accumulated investigations. In fact, terrorists do not demonstrate aberrations in any other sphere of life; sometimes they are more normal than many so-called 'normal' persons.

One significant early contribution to the understanding of terrorism came from the observations of a psychoanalytically oriented psychiatrist named Frederick Hacker. In his 1976 book he attempted typologies of terrorists based upon their motives, actions, and orientations. There are three types, Hacker concluded: 'Crusaders'—idealists inspired by a higher cause; 'Criminals'—those engaging in terrorist acts for mundane personal gain; and 'Crazies'—mentally ill persons subject to delusions and hallucinations.³ In 1984 CIA psychiatrist Jerrold Post differentiated between 'anarchic-ideologues'—those who come from abusive families and displace their hostility onto the state—and 'nationalist-secessionists', who are loyal to the family and avenge the state for the plight of their parents.⁴

Unfortunately, while such distinctions are popular and clearly point to the diversity among terrorists, none of these classifications have survived experiential reality testing and hence provide little aid in understanding today's terrorism. Realizing this difficulty, present research has focused more on drawing a sociopsychological profile of terrorist groups as a whole rather than looking for a terrorist personality per se.

The most quoted early quantitative research in terrorist literature is that of Russell and Miller.⁵ These researchers studied a number of terrorist captives and recorded the following statistics regarding the members of a terrorist group:

- 22–25 years of age
- 80% male, with women in support roles
- 75–80% single
- 66% middle or upper class
- 66% having done some college or graduate work
- 42% having previous participation in working class advocacy groups
- 17% unemployed
- 18% having strong religious beliefs

Later researches have more or less supported these findings. However, present investigations show a higher level of education—often a university or professional degree—a greater involvement of women, and a more divergent age group, even including old grandmothers.

This profile plainly demonstrates the difference between a criminal and a terrorist. It is not the wayward youth, the violent teenager, or the impulsive young man who is most likely to become a terrorist; many subscribers to terrorism are highly educated, polite, sophisticated, intelligent, and sincere human beings. This is probably the single most taxing challenge in understanding and fighting terrorism.

Profile of an Intelligent Terrorist

Although we cannot predict, by way of any diagnosable pathology, whether an individual is predisposed to become a terrorist, we can still try to gather some understanding of the formation of a terrorist's mind. As in any other profession, a few mentally unbalanced and impulsive recruits are not altogether unlikely, but it is better to view them as exceptions rather than the rule. Also, since terrorism is a life-and-death game—not only for the victims, but also for the terrorists themselves—it is better not to make too many generalizations. Instead we can try to draw a rough sequence of the thoughts and events that might turn an intelligent youth to terrorism—let us attempt this exercise now and try to identify with the mind of a terrorist:

I am a terrorist aged twenty-five. I have been as-

sociated with a particular terrorist group for the last ten years, first as an errand boy and now as a committed member. I have as my background a family—my parents and a sister, whom I love dearly—a professional degree, and an academic career which would have landed a high-salary job if pursued. Girls used to fall in love with me in my college days, but since my life would be at stake at any moment I have never entered into any serious relationship. As of now, I have subscribed to the idea of a free and just world—where the likes of my group members will not be humiliated and peace will reign over all. My leader and fellow members have explained to me how the physical, natural, and spiritual wealth of my country is slowly degenerating, thanks to a group of selfish capitalists and power-hungry politicians. I had been in the field to see and judge for myself the validity of these statements. I do believe in God, and somehow I have the feeling that God will support my honest attempt to change this situation. I am no fool, and I am ready to sacrifice my own life for this noble cause; I have never wanted to be just another cog in the money-making machine of the day. Now I am absconding and living in a secret trench somewhere in the forests, and I have been well trained in handling ammunition. I have learnt to tolerate pain and atrocity. I have learnt to live without food and sleep for days. It is true that sometimes I feel sorry for my family; I know my parents will lament my loss and my dearest sister will be heart-broken if I die—but then fighting against these monsters does require blood and tears. I have trained myself to be detached from these softer emotions. I know that I may have to kill innocent victims in order to send a message to the government; but once again, the sacrifice of thousands is needed to bring about a great change. And innocent as they are, they are not challenging the brutes; I am. *We* are. Our sacrifices will not end in vain, and time will show what great things we have done for our fellow people.

Clearly this person is no fool, no hard-hearted maniac, no impulsive madcap. He has chosen his life with a detachment that is enviable to many; he has greater levels of tolerance to stress and torture than most. Such detachment, it would seem, is a

sine qua non of the terrorist's mind; we know for instance that the freedom fighters of our own country cultivated detachment and spiritual upliftment by reading the Bhagavadgita and the writings of Swami Vivekananda.

One problem for terrorist leaders is that true detachment can only be gauged in the heat of conflict. One may think that he is sufficiently detached before the terrorist action starts, but when assigned the task of killing innocent others—or giving one's own life in a suicide attack—this seemingly hardcore resolution may break down. But by then it is too late to return. At the time of the attacks in Mumbai last November we were able to observe on the television how the terrorists were becoming impulsive and abusive as the end drew close. It is with this in mind that the leaders behind the curtain ensure, through numerous checks in their strategy, that there be no way for the men on an assignment to be deflected from their task should detachment give way to fear and repentance.

Some Psychological Ingredients

Some of the psychological factors that presumably operate in the terrorist's mind may be scrutinized at this point.

From Extremism to Terrorism • It must be noted that political extremism is not equivalent to terrorism. The former simply refers to any political stance whereby radical changes are recommended—there may well be a possibility of these changes being brought forth by peaceful and constructive means. Only when violence and destruction are used as the means of change does extremism become terrorism. It may be said, however, that under certain circumstances extremist groups will more readily succumb to terrorist methods of warfare than groups with other political philosophies. At the same time, it may be added that the rulers of a state—under different circumstances—have also been known to resort to terrorizing techniques, often irrespective of their declared philosophy. Indeed, history reminds us that police forces and armies have frequently been used to terrorize com-

mon people, though their actions may not have been labelled as such by the rulers and politicians.

Moral Disengagement and Mass Destruction • Moral disengagement refers to the distortion of 'normal' morality. Normal morality is supposed to preach that destroying another person's life must be condemned by the self. In my view, this is the single most significant point in the psychological understanding of terrorism. In this regard, we once again invite the question: Are terrorists normal? Time and again psychologists have tried to say that they are not, particularly when they use weapons of mass destruction. In 1972 Berkowitz proposed that users of mass destruction are paranoid, mental defectives, sociopaths, or schizophrenics. Jessica Stern, an expert on nuclear terrorism, contrarily believes that successful use of mass destruction requires poise, presence of mind, and group action—none of which are present with schizophrenics or the mentally defective.⁶ 'Paranoia' is a term that can be loosely used to designate some terrorists, as is the term 'negative identity'. These terms may be particularly applicable to religious fanatics who strongly believe in the moral rectitude of the mass destruction of the designated 'others'. Conversely, the other degenerating connotations of the term 'paranoid' or 'paranoid schizophrenic' do not seem to be applicable to many terrorists, especially when they operate as a coordinated group.

Then, what causes the 'moral degeneration'? It seems that moral disengagement is a process inherent in the recruitment and training process of terrorists. Usually, though not necessarily, terrorists are recruited as teenagers, and through direct and indirect training over a number of years, what is 'moral disengagement' to the non-terrorists becomes the moral yardstick for the trained youngsters. Bred within a different pattern of spirituality and logic, and supported by an emotional nurturance from the leaders as role models, their entire world view becomes different from those belonging to the outer world. A terrorist does not consider himself immoral, rather he has a strong moral structure that supports itself and protects itself from con-

demnation by the 'others'. Let us simply remember the mirth of some inhabitants of certain countries of western Asia after the fall of the World Trade Centre. Those were common folk—husbands, wives, sons, daughters, and siblings of 'normal' people—who danced in joy on the street when hundreds of Americans were dying in the attack. They were joyous as their 'tormentors' were being punished. Is this moral degeneration? Perhaps it is. But let us remember the earlier bombing of Iraq by the US forces and the burnt bodies of Iraqi children. Unless we assume that all men are already spiritually liberated we cannot totally discount violent reactions.

The point I want to make is that the explanation of terrorism alters as we view the matter from different perspectives. Also, when a whole nation rejoices at the plight of civilians of another country, we neither call them paranoid, nor entirely 'morally degenerate'. When a small group does so, or works toward actively 'punishing the enemy', we call them terrorists and paranoids.

Moral disengagement is a psychological process that depends on the perspective one takes. Psychological experiments demonstrated long back that insensitivity toward other persons' pain can be easily introduced in a 'normal' person either through a display of authoritative power or even through coaxing. The term 'moral disengagement' presupposes that there is something absolutely moral from which one is disengaged. The psychological truth about human nature, as well as the political scenario of the world, militates against any such generalization. Humans are not necessarily moral animals, they only have the potential to be moral. It is undoubtedly naive to assume the existence of a single, fixed, 'normal' morality. Perhaps, to better understand the terrorist's mind we should pay more attention to the process aspects—interplay of motives, cognitive restructuring, and group dynamics.

Motivation • The motivation of a terrorist may be multifaceted; motives also differ between groups, as well as during the lifetime of an individual. While idealism may be one of the major motives during the early years after recruitment, gradually the purpose

becomes consolidated and task-oriented. It is commonly assumed that the purpose behind terrorism is to convey a message to the general public or the ruling government, and therefore terrorists would not, generally, opt for uncontrolled mass destruction. Again, these ideas have been proved to be not quite correct. The 1995 terrorist attack with lethal gas in a Tokyo subway has proved that terrorists can aptly use weapons of mass destruction, including weapons of chemical and biological warfare. There are reasons to believe that fanatic religious groups in particular are more prone to using weapons of mass destruction. In contrast, terrorists formed in response to prolonged physical or financial deprivation are more purpose-specific and prefer the use of threats to force the government to yield to their demands. When the state employs terrorizing activities, it is usually aimed at destroying a large section of the public and it is mostly achieved silently and with little publicity, as has come to light in recent years, both nationally and internationally.

Gender also plays a role in determining motivation. While anger and vendetta have been found to be the prime motives for men, for many women it is nurturing motives for the homeless fighters, alongside vengeance, that is at the root of their involvement with terrorist activities.

Cognitive Restructuring • This refers to beliefs and value systems that have been deliberately altered as a result of experience or instruction. When a young boy is recruited for terrorist activities, his pre-existing beliefs and perceptions are removed by subjecting them to constant challenges and by providing an alternate view of life; the use of specially selected information and a designed interpretation of events work as significant catalysts in this respect. A recent interview with one of the imprisoned terrorists responsible for the Ahmedabad serial blasts of 2008 revealed that he firmly believed in an eternal reward in heaven after death. When asked if he would do the same thing again, he firmly maintained that he would. When asked if he would blast a bomb in the market where his mother does her shopping, he hesitated for a moment before

affirming that if his mother was to get killed, she too would enjoy eternal peace in heaven. His earlier instinctive desire to protect his mother had been altered under the belief of an eternal heaven.

Group Dynamics in Recruitment and Sustenance • Often the association of fellow comrades and the idealization of leaders play a crucial role, both in recruiting teenagers and in their subsequent sustenance in the group. All the ordinary rules of organizational dynamics play appropriate roles in this respect. Some researchers have noticed that, especially for female terrorists, affiliation to one group member is critical.

What is it that is cultivated through socialization in terrorist groups? The sensitivity to injustice, the identity crisis and development of an alternate identity, the belief in a different meaning of life, the sense of control through action, and finally discipline. All these form the baseline of strategy, logistics, and commitment—things required for a final attack.


Amongst other factors, the idealism inherent in this attitude-changing programme, the earnestness of many terrorists, and the young age typical of many action-oriented terrorists help them develop a mass base in rural and relatively deprived areas of the country. This support further reinforces the socialization process and legitimacy of the group training. Thus a different reality is created inside the young recruit.

Ironically, when the state uses terrorizing tactics to silence or threaten people, or to handle terrorist attacks, the motives and socialization processes are far less lofty. It becomes an out-and-out power game, and moral justifications are far less obtainable. In other words, the repressive measures of the state are less socialized than the guerilla warfare of terrorists.

Suicide Squads • What makes a terrorist group opt for suicide attacks? Again, some researchers have pointed the finger at possible mental health problems, depression, or internalized aggression; others have attributed it to religious fanaticism. Both explanations have been proved to be wrong. It is important to remember that terrorist suicide attacks differ from individual civilian suicides: the

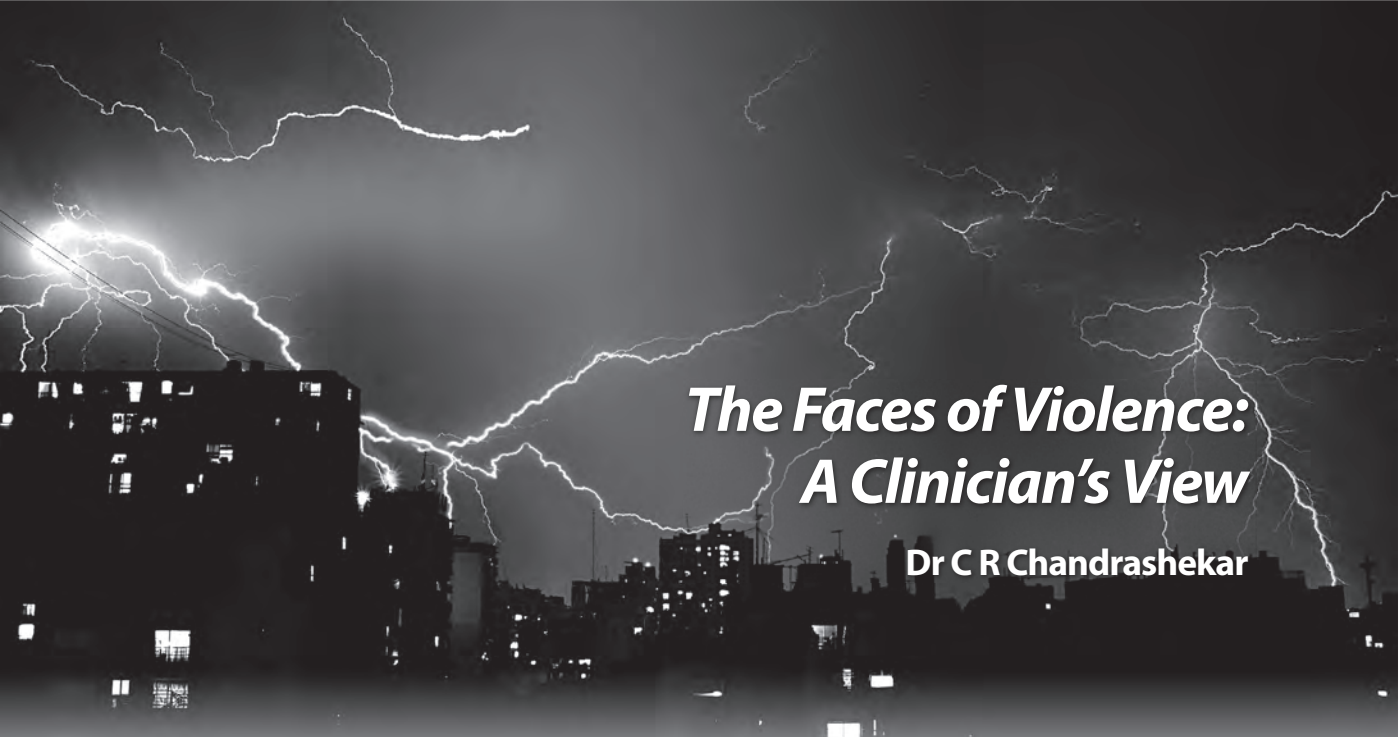
latter suggest a defeat in the struggle of life; the former, on the contrary, are often goal-oriented acts with priorities placed elsewhere. Terrorist groups like LTTE, which reportedly have no religious agenda, have ably demonstrated that suicide attacks can be effectively used as just another low-cost high-impact strategy.

Proceed with Caution

It seems we know what terrorism is not, and do not know what terrorism is. While it is very easy to imagine that terrorism is 'violent and immoral behaviour', to miscalculate its extent and inner meanings would only serve to delude us. Since terrorism often arises as a reaction to some other silent terrorism, or earlier injustice, further terrorizing would rarely draw an end to the issue. In a recent volume of the *Economic and Political Weekly*, Mukul Sharma titles his article 'How Not to Fight Terrorism'; in it he refers to the rather hasty and problematic Unlawful Activities (Prevention) Amendment Bill 2008 launched by the government of India.⁷ If we cannot understand terrorism, let us not do anything overzealous to prolong this ruthless game of power and counter-power. 

References

1. T Strentz, 'The Terrorist Organizational Profile: A Psychological Role Model', in *Behavioral and Quantitative Perspectives on Terrorism*, ed. Y Alexander and J M Gleason (New York: Pergamon, 1981), 86–104.
2. See A Silke, 'The Devil You Know: Continuing Problems with Research on Terrorism', *Terrorism and Political Violence*, 13/4 (2001), 1–14.
3. See F J Hacker, *Crusaders, Criminals, Crazies: Terror and Terrorism in Our Time* (New York: W W Norton, 1976).
4. See J M Post, 'Notes on a Psychodynamic Theory of Terrorist Behaviour', *Terrorism*, 1/7 (1984), 241–56.
5. See C Russell and B Miller, 'Profile of a Terrorist', *Terrorism: An International Journal*, 1/1 (1977), 17–34.
6. See Jessica Stern, *The Ultimate Terrorist* (Cambridge, MA: Harvard, 1999).
7. Mukul Sharma, 'How Not to Fight Terrorism', *Economic and Political Weekly*, 44/5 (31 January 2009).



The Faces of Violence: A Clinician's View

Dr C R Chandrashekar

VIMALA, a housewife aged about thirty, made an attempt to commit suicide by drinking half a bottle of Harpic, a floor cleaner and stain remover. She burnt her gullet and stomach. She had to undergo surgery and her life was saved only with great difficulty. Now she lives with her parents, can take only a fluid diet, and is so weak that she cannot leave her house. She says that from the time she got married five years ago she has not been happy even for a single day. Her husband is an engineer, earns well, but is a very suspicious person. Soon after marriage he started questioning Vimala regarding her friendship with others. He accused her of being in love with one of her classmates and wanted to know if she had had sexual relations with him. She denied the charges and tried to convince him that she had never had any relationship with any other man; nor did she have any male friends. But her husband would not believe her. He ordered her not to talk to any male person irrespective of whether he was a small boy or a grown-up man. He would beat her up now and then on the pretext that she was not following his instructions. He would insult her in front of relatives and friends. She suffered from severe depression and finally decided to end her life. Clinically, her husband was suffering from delusional disorder. This is a severe mental

disorder in which the patient comes to hold false beliefs very firmly.

Gangadhar, aged twenty-six, is in the central prison at Bengaluru as an undertrial prisoner. His family had a dispute with his uncle over a piece of land and he has been accused of setting fire to his uncle's house. His mother reports that Gangadhar was always a difficult and problematic child. He was very mischievous and would not go regularly to school. In school he would fight with his classmates. He would insist that his demands be fulfilled immediately. Even trivial frustrations would provoke him into destructive behaviour. This in turn would elicit severe punishment from his father. Soon he started smoking, drinking, and taking ganja. He would steal money either from his own home or from friends and relatives. In the jail also he has been picking quarrels both with staff and other inmates. One day he attacked a fellow inmate and killed him by smashing his head with a stone. He justified his behaviour by saying the other person was teasing and making fun of him, and this irritated him. Clinical examination and investigation revealed that Gangadhar had had conduct disorder during his childhood and was now suffering from antisocial personality disorder and the harmful use of alcohol and cannabis.

These are two examples of violent behaviour seen in psychiatric practice. Aggression and violence appear to be increasing in society. They are seen in different places in different forms: (i) domestic violence—perpetrated upon women, children, and old people at home; (ii) violence in the workplace; (iii) violence as part of criminal activities; (iv) communal violence; (v) terrorism; and (vi) war.

In animals, aggression is instinctive and is an aid to survival. Animals have to resort to aggression in self-defence as well as to get food and secure a mate. Hungry animals have a low threshold for violence. They also turn violent when they sense a threat to their territory or their survival. In humans, aggression is a more complex phenomenon. It is aimed at causing harm and pain to others, to oneself, or even to objects in simple destructiveness. Aggression towards others may take the form of abuse, insult, assault, injury, or murder. Aggression towards self may take the form of self-blame, self-insult, self-injury, or suicide. Clinically speaking, 'violence' involves a malicious intent to harm someone's person or property.

Some people are more prone to be aggressive; they become violent for trivial reasons. Some indulge in aggression and violence occasionally, some repeatedly. Intense desire to fulfil one's needs and desires, frustration, perception of discrimination, insult, injustice, and negative emotions—jealousy, conceit, resentment, arrogance, and the like—can all force a person to show aggression. But why are some people more aggressive than others?

Causes of Aggression

Biological and Genetic Factors • Aggression may be genetically determined. Men with an extra male sex chromosome—XYY, the usual male sex chromosome pattern being XY—have been found to have a higher chance of being aggressive and violent. Some hormones and neurotransmitters are known to mediate violent behaviour, and their levels can affect aggression. Thus, men and women with high levels of the male sex hormone testosterone show more aggression. Serotonin is another

substance affecting harmonious behaviour. It is a neurotransmitter and high levels in brain synapses are associated with both aggressive and suicidal behaviour. Increased levels of the hormone adrenaline—which is secreted when we are under stress or when we face any adverse or dangerous situation, and which mediates the 'fight or flight' response to danger—has also been linked to violent behaviour.

Mental Disorders • Severe mental ailments—schizophrenia, mania, depression, organic psychosis, and the like—can turn an otherwise sober, soft, and timid person aggressive and violent. Hallucinations—hearing voices when there are none, seeing things or having visual images without any external stimulus—delusions or firm false beliefs, abnormal thinking, negative emotions, an inability to understand reality, and impaired judgement can all lead the mentally ill to violent behaviour even when there are no substantial external precipitants.

People also behave violently under the influence of intoxicants like alcohol, ganja, and opium, or may exhibit violent behaviour as part of the withdrawal state which appears when they reduce or stop taking the addictive substance. People with such personality problems as antisocial personality disorder, borderline personality disorder, paranoid personality disorder, impulsive personality disorder, habit and impulse disorders, and disorders with sexual preference also show aggression and violence. Individuals can become violent without any provocation following an epileptic convulsion or head injury. Brain damage, especially injury to the frontal lobe or damage caused by frontal lobe tumours, can also result in aggression and violent behaviour.

Psychological Factors • Many psychological factors have been associated with aggression and violence. These include: (i) urge to gratify desires and needs; (ii) urge to demonstrate dominance, power, and superiority; (iii) jealousy, anger, hatred, and frustration; (iv) low self-esteem; (v) severe stress, existential threats; (vi) retaliation against

authoritarianism and exploitation; and (vii) imitation of role models and heroes from the media and movies.

Sociocultural Influences • If personal physiology and psychology have important roles in determining one's proneness to violence, socio-economic and cultural influences are no less relevant. Poverty, uneven distribution of wealth and resources, deception, and injustice are all well-known triggers for violence. Equally important, though sometimes forgotten, provocations include beliefs about gender and sexuality and differences of religion, caste, and class. Exposure to violence and positive status given to aggression help cultivate an aggressive mindset. Violence also breeds where there is social disorganization—with broken families and social institutions—suspicions and fears among different ethnic groups and subgroups, inefficient administration and law-enforcing agencies, and selfish political leadership. People who are subjected to invasions and wars tend to become more aggressive even in their day-to-day dealings.

Risk Factors for Aggressive Behaviour

Therapists, law-enforcing agencies, social scientists, and administrators are all interested in identifying individuals, families, and groups at risk of showing aggressive and violent behaviour.

Individual Factors • Individuals at high risk include those with poor or inadequate abilities for judging reality, solving problems of daily life, and taking right decisions. Inadequate socializing skills and low frustration tolerance also make one susceptible to destructive behaviour. Victims of violence, including sexual abuse during childhood and adolescence, and children and youths who do not get adequate love, support, and appreciation—from parents, guardians, teachers, and other people whom they consider significant—have a greater proneness for angry behaviour. Individuals with a low IQ or mild to moderate mental retardation, school or college dropouts, and those who fail in their studies are also at risk of indulging in tempestuous acts, as are people who abuse intoxicants or

suffer from brain damage. Mental stress and physical and mental distress also lower one's threshold for violent outbursts.

Family Factors • Marital discord, broken families, lack of love and trust among family members, bad habits of individual members, severe jealousy and competition for power and status among family members, and the presence of a very strict hierarchy are all known to aggravate violent behaviour within families.

Social Factors • Besides the sociocultural factors mentioned earlier, poor living conditions, overcrowding, and low moral and ethical standards expose communities to violence from within.

Terrorism

Terrorism has been defined as 'politically motivated violence perpetrated against non-combatant targets by sub-national groups or clandestine agents usually intended to influence an audience'. Terrorism is thus a kind of psychological warfare and has three important characteristics: (i) the act is politically motivated and is intended to influence governmental policies; (ii) the violence is directed primarily at ordinary civilians who are not trained or prepared to defend themselves and, therefore, become easy targets; and (iii) clandestine agents commit violent acts that are unpredictable and alarming with the intention of creating an extremely fearful state of mind, generating mass fear, panic, hopelessness, and helplessness, and disrupting the infrastructure of society.

Psychology of Terrorism • In his book *Root Causes of Terrorism: Myths, Reality and Ways Forward*, Tore Bjørgo lists some of the preconditions and precipitants leading to the emergence of terrorism:

- Lack of democracy, civil liberties, and the rule of law—a precondition for many forms of domestic terrorism.
- Failed or weak states that lack the capacity or will to exercise territorial control and maintain a monopoly of violence.
- Rapid modernization, which has been found

to correlate strongly with the emergence of ideological terrorism though not ethno-nationalist terrorism.

- Extreme ideologies of a secular or religious nature are at least an intermediate cause of terrorism.
- Historical antecedents of political violence, civil war, revolution, dictatorship, or occupation may lower the threshold for acceptance of political violence and terrorism.
- Hegemony and inequality of powers.
- Illegitimate or corrupt governments.
- Powerful external factors upholding illegitimate governments.
- Repression by foreign occupation or colonial powers.
- Experience of discrimination on the basis of ethnic or religious origin.
- Failure or unwillingness by the state to integrate dissident groups or emerging social classes.
- Experience of social injustice.
- Triggering events like outrageous acts committed by enemies, wars, massacres, contested elections, and police brutality that call for revenge or action.

Impact on Victims and Family Members

Violence can have a very traumatic effect on individuals, family members, and even onlookers, which can last for a long time, even for an entire lifetime. Victims pass through three distinct stages:

(i) Stage of Shock and Disbelief: Victims of unexpected violence go into a state of shock and find it difficult to accept their situation. They may sit or lie down stunned, fail to react or register in their mind what has taken place, and may not even make efforts to move to safer areas. This state lasts from a few seconds to a few hours.

(ii) Stage of Intense Emotional Reaction: As victims get over their shock they exhibit severe negative emotions like fear, anger, and sadness for varied lengths of time. In the event of large-scale violence,

fear and panic may spread like wildfire. People start showing anger and aggression, and may even become violent. The anger is usually directed towards individuals and organizations who are believed to be terrorists or supporters of terrorists. Anger is also vented on law-enforcing authorities—the police and governmental agencies, for instance—for failing to protect people or punish terrorists.

(iii) Stage of Reconciliation: Slowly, individual victims and their family members develop the coping skills needed to manage their losses and grief. To what extent they succeed depends on their individual personality profile and coping capacity, the availability of emotional support, and the efficiency and cohesiveness of society.

Mental Sequelae • Survivors, grieved family members and friends, as well as onlookers, can all develop different mental disorders following severe aggression and violence. Some of the common mental disorders observed in this population include: (i) acute stress reaction: this may manifest as acute anxiety or depression; (ii) adjustment disorders: these include long-lasting anxiety disorder, panic disorder, depressive disorder, and mixed anxiety-depression; (iii) dissociative disorder: this is characterized by medically unexplained bodily symptoms; (iv) Post-traumatic Stress Disorder (PTSD): victims re-experience the traumatic event in nightmares and intrusive daytime fantasies; other symptoms include exaggerated startle response, emotional numbing, diminished ability to enjoy activities or relationships that were previously pleasurable, and sleep disturbance; (v) abuse of or dependence on tobacco, alcohol, or other drugs; (vi) exacerbation or relapse of pre-existing mental disorders like schizophrenia, mania, depression, or obsessive-compulsive disorder; latent conduct disorders and antisocial personality disorders may also become manifest.

Impact on Children • Children show negative reactions on being exposed to violence, especially when they have to cope with the death of a parent, sibling, or friend. Younger children show abnormal behaviour like persistent fear, excessive clinging,

crying, screaming, sleep problems, and nightmares, and regressive behaviour like bed-wetting and slurring of speech. Older children may withdraw from people and activities, show disruptive behaviour, develop irrational fear and anger, and suffer from depression. They may also exhibit 'traumatic play', a specific form of repetitive acting out of trauma and trauma-related themes in their play. They may be unable to concentrate on, learn, or remember their lessons, and their scholastic performance may suffer. They may indulge in antisocial activities and criminal behaviour. Adolescents may start abusing alcohol and drugs.

Prevention of Aggression and Violence

Can we prevent aggression and violence, which is on the rise? We can. Individuals, families, organizations, educational institutions, and governments have to join hands to minimize violence in society.

Twelve steps are suggested below—each step corresponding to a letter of MENTAL HEALTH.

M: *Minimize needs and lead a contented life.* Food, shelter, clothes, love and affection, and recognition are the basic needs of every individual. These basic needs must be kept uncluttered and other needs minimized by leading a simple life within the available resources. Reduction in needs implies reduction of desires, which are an important antecedent of violent behaviour.

E: *Expectations—do not expect too much from others.* Understand others and have only realistic and appropriate expectations of family members, friends, relatives, and society. Give more and expect less from others.

N: *Negative thoughts and approaches—transform them into positive thinking.* Look at the good and hopeful aspects of every person, situation, and event. Be optimistic.

T: *Tolerance—develop tolerance.* Accept limitations, lacunae, mistakes, failures, and even misdeeds realistically—of one's own as well as of others. Cope with them with a smile. Look at the assets and not merely at the liabilities.

A: *Accept and adapt to the realities of life.*

L: *Love, affection, friendship.* These must be shared without any preconditions. Participate in cultural and religious celebrations promoting friendship and harmony in your family and community.

H: *Healthy hobbies* like music, dance, painting, yoga, meditation, and games foster creativity, reduce frustration, and improve self-image and happiness.

E: *Emotions—nurture and manage them with care.* Increase positive emotions like love, happiness, self-confidence, boldness, and peace by appreciating positive events and achievements. Reduce negative emotions like anger, fear, sadness, and inferiority feelings by first being aware of them and then neutralizing them with contrary thoughts and emotions. Share your emotions with people you like and trust. Allow others to share their feelings with you. Empathize with them.

A: *Activity—keep yourself active.* Enjoy your job and responsibilities. Utilize the opportunity that your job and other works offer to do good to others. Avoid idleness. Keeping busy helps one remain in a positive state of mind.

L: *Listen to others' views and beliefs.* Respect them. Invite them to see your views but do not force them. Agree to disagree. Learn to live with differences of opinion, goals, and aspirations.

T: *Targets—have achievable targets.* Do not become overambitious or greedy. Remember that the path to one's goal must be honest and good and should not disturb others.

H: *Health—maintain and improve your health.* Physical, mental, and social health have to be kept at an optimal level. Be disciplined in taking food and exercise, and also in relaxation. Be composed. Cultivate calmness of mind through meditation and awareness training. Have faith in God and in your own self. Be comfortable and make others comfortable to whatever extent possible.

By practising these principles in our lives we can significantly reduce aggressive behaviour which would, in course of time, be reflected in a more peaceful society.



Conflicts in Indian Society: A Critical Appraisal of Modernity

Prof. Chandrakala Padia and Dr Preeti Singh

WITH the emergence of the politics of identity, 'autonomy', 'domination', and 'exploitation' have become the buzzwords of social theories. The last few decades have witnessed an explosion in the consciousness of identities and the concern about autonomy and cultural pluralism all over the world. This awareness has compelled all societies to review those structures which earlier were thought unquestionable. This revision has special implications for a country like India, a unique site of diversities. It has led to the emergence of new categories of stratification and consequently to new kinds of conflicts. Now the traditional categories of stratification such as caste and class are exposed to new theoretic tensions. The scope of conceptual categories of social stratification has now broadened to include gender, uprooted groups—the result of political strife or ecological displacement—marginalized groups, victims of political oppression or human rights violations, and the minority groups dissenting from those in the mainstream or the dominant cultural majority.¹ This wide range of categories of stratification unravels the increasing conflicts in Indian society.

The present article aims at analysing the distinctive nature of the Indian social structure as well as that of the conflicts being faced by different sections of this society, and establishes that such conflicts cannot be understood through a one-dimensional approach.

The Indian Social Diversity

To begin with, it would be relevant to sketch a picture of India's diversity in terms of its cultures, castes, communities, religions, languages, and other social

traits. Even within these categories and classifications there exists a chain of diversities. An authentic portrayal of the entire composite can be obtained in the Peoples of India (POI) Report, based on a recent survey conducted by the Anthropological Survey of India. The report has clearly stated that there exist in India 4,635 communities, and that these communities manifest themselves at different social levels. There are the large categories of communities identified by caste and religious affiliations as well as those identified through linguistic and cultural characteristics. Some communities choose to identify themselves through historical origin: Adi Dharma, Adi Andhra, Adi Karnataka, and the like. The state-wise distribution of communities gives an idea about the geographical distribution of these communities:

The communities are unevenly distributed in all states and union territories including Bay islands. By far the largest number of communities (above 350) are found in Andhra Pradesh and Tamilnadu. They vary from 250–350 in Uttar Pradesh, Bihar, Madhya Pradesh, Maharashtra, Orissa, Karnataka and Gujarat. The range varies from 150–250 in West Bengal, Rajasthan and Kerala. Arunachal Pradesh, Assam, Tripura, Jammu and Kashmir, Himachal Pradesh, Haryana and Punjab have communities ranging from 50–150. The number of communities drops to below 50 in Nagaland, Manipur, Mizoram, Meghalaya, Sikkim, Goa, Chandigarh and Bay islands.²

The pattern of density and dispersal of communities, as reported by the above-mentioned survey, refers to the plurality of local cultures and their regional differentiations. The survey has also made an

attempt to examine the relationship between the community and religion—the sharing of cultural traits by communities following different religions. All religious groups in India comprise a plurality of communities: Muslims comprise 584 communities, Christians 339, Sikhs 130, Jains 100, Buddhists 93, Jews 7, Parsis 3, and tribals 411. This diversity of communities coupled with the regional dispersal within each religion creates a variety of local cultural styles, normative practices, and traditions.

Further, Indian society is home to great linguistic diversity. In the territory of the Indian union four language families have been identified: Indo-Aryan, spoken by nearly 73 per cent of the population; Dravidian, spoken by about 25 per cent; Austro-Asiatic, spoken by about 1.5 per cent; and Sino-Tibetan spoken by a little over 0.5 per cent. Over 1,500 languages are recorded as mother tongues in various Indian censuses and 15 of them are recognized as official languages under articles 344 (1) and 351 in the Eighth Schedule of the Indian Constitution. These 15 languages belong to the first two language families mentioned above: (i) Indo-Aryan, which includes Assamese, Bengali, Gujarati, Hindi, Kashmiri, Marathi, Oriya, Punjabi, Sanskrit, Urdu, and Sindhi; and (ii) Dravidian, comprising Kannada, Malayalam, Tamil, and Telugu.

This remarkable diversity in terms of languages, tribes, cultures, and religions gives Indian society its very distinct nature. Moreover, the Indian social structure has historically inherited some very positive characteristics such as the acceptance of a plurality of communities and an inter-structural autonomy at the normative level, which in traditional societies resulted in a continuity of historical linkage despite the enormous plurality of cultural patterns at the local and regional levels.³

Theories of Conflict

The question arises why in spite of having a long tradition of plurality and persistence of inter-structural social autonomy, contemporary Indian society still suffers from a large number of conflicts. In reply to this question, we would like to

assert that the true nature of conflicts in Indian society cannot be fully understood on the basis of traditional Western theories of conflicts. Here, we refer to such theories of conflict as propounded by Max Gluckman (1911–57) and John Rex (1925–) in the United Kingdom; Lewis Coser (1913–2003) and Randall Collins (1941–) in the United States; and Ralf Dahrendorf (1929–) in Germany. All of these conflict theorists are influenced by Ludwig Gumplowicz (1838–1909), Vilfredo Pareto (1848–1923), and George Simmel (1858–1918), but they mainly drew on Max Weber and Karl Marx.

In Marx's original conception, ownership of property was the most essential determinant of class structure leading to conflicts between the proletariat and the bourgeoisie. Max Weber, on the other hand, argued that property ownership was only one of the conditions determining the features of class structure. Some other theorists refer to a few other reasons leading to conflicts, such as the importance of interests over norms, coercion rather than consensus as the cause of social order, existence of several incompatibilities at the level of economic power, value orientation and needs satisfaction, negative assessment of the opposing group, and cognitive biases to attribute positive characteristics to fellows of one's own group.

However, all the above Western theories and interpretations are inadequate in explaining the cause of conflicts in developing countries, especially in India. Most of these theories are based on Western notions of consumerism, ownership, profit, and privatization. They are deeply embedded in Eurocentric developmental models. They overlook the genealogies of developing countries and ignore the histories, experiences, and politics of identity embedded in non-hegemonic social practices. There is a need to deconstruct hegemonic Western discourse and construct a new narrative based on the class histories and cultures of developing states. So far, the relation between the discourse of the developed world and the reality of the developing world has been a relation of non-correspondence. Most Eurocentric social theories

have discursively colonized the material and historical heterogeneities of developing states and thereby present an arbitrarily constructed image of its people, which in consequence has led to a reductive understanding of these communities. This enterprise, as Abdel-Malek notes, has led to 'control over the orientation, regulation and decision of the process of world development on the basis of the advanced sector's monopoly of scientific knowledge and ideal creativity'.⁴

Ills of Modernity

To our minds, one of the fundamental reasons of conflict in India—and it is only this single aspect that we shall focus upon in this article—lies in the country's executive agencies imposing the Western model of modernity upon a traditional society, resulting in several imbalances, disharmony, and the erosion of 'life worlds'. For all the many benefits modernity has brought to humanity, in this materialistic approach to life there is a predominance of consumerism over the simple and non-acquisitive attitude, assertion of rights in place of duty or dharma, loosening of faith in community-living with the emergence of individualistic self-assertion, gradual loss of cultural pluralism, and last but not least, uprooting of local and traditional identities in the name of grand narratives.

The outcome of this modernity is 'egocentrism', the identification of one's own values with values in general, of one's 'I' with the universe—in the conviction that the world is one.⁵ The so-called representatives of modernity often treat others not as 'equals' but as 'identicals' and promote 'assimilation'. But the irony of the situation is that if at all they recognize differences, they immediately translate them in terms of superiority or inferiority. Thus, this kind of modernity has a double-edged programme: one of *assimilation* to the neglect of others' identities, and the other of *superiority* which undermines these identities.

Further, inherent in the idea of modernity is a contrast with tradition. Modernity does not recognize that in traditional cultures the past is hon-

oured, and certain symbols are valued not only for their own sake but because they contain and perpetuate the experience of generations. One should not overlook the fact that even in the most modernized of modern societies tradition continues to play a substantive role. But 'the reflexivity of modern social life consists in the fact that social practices have to be constantly examined and should be reformed in the light of incoming information about those very practices'.⁶ This, in turn, tends to alter the very character of sustainable traditions. It was only in the late twentieth century that many scholars realized how deeply unsettling this outlook is, for such a blanket rejection of tradition subverts reason and hence knowledge.

Dehumanized capitalism is another tragedy of modern times. The strongly competitive and expansionist nature of capitalist enterprise leads to the commodification of wage labour and to propertylessness. The administrative system of the capitalist state brings coordinated control over the delimited territorial arenas which it supervises. Such administrative concentrations lead to the 'control of the means of violence'. The successful monopoly of the means of violence within territorially precise borders is distinctive to the modern state. To quote Gandhi: 'The State represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine it can never be weaned from violence to which it owns its very existence.'⁷ Such an authoritarian state accelerates conflicts in place of containing them.

In the course of time, this modernity spread its wings and brought in its train globalization, which can be defined in the words of Anthony Giddens as a process of 'intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. ... *Local transformation* is as much a part of globalization as the lateral extension of social connection across time and space.'⁸ This globalization completely ignores the context of any given phenomenon and tries to submerge in its fold every culture and tradition.

A K Ramanujan, the Indian poet and philosopher, refers to this lacuna. He says that in cultures like India's there are two kinds of frameworks: 'context-free' and 'context-sensitive'. He believes the context-sensitive kind of rule is the preferred formulation. For example, in the Indian ethos, the term 'man' does not designate a being who stands apart from nature but one who 'stands in' with nature. In contrast to the context-sensitive framework of the Indian culture, Ramanujan presents Western thought as oriented basically towards a 'context-free' or 'decontextualized' model. From this angle one might see 'modernization in India as a movement from the context-sensitive to the context-free in all realms: an erosion of contexts, at least in principle.'⁹ Fred Dallmayr remarks: 'Seen from this vantage, the process of modernization can be grasped as involving the progressive erosion of the life world in favor of rational discourses, of amorphous experience in favor of rationally transparent "systems" (of thought and action).'¹⁰

The Problem of Dominance and Uniformity

In the name of progress there has been a uniform pattern of imposition of the practices, techniques, standards, and values of the industrial world upon developing communities. Such an indifferent attitude to cultural 'life forms' and group diversity leads to cultural imperialism, which subordinates marginal groups and forces previously excluded groups to adopt the mainstream culture. This creates a sense of cultural 'deprivation-inferiority' in such groups.

The zeal for removing differences by imposing a uniform identity has led to an emergence of identity politics in Indian society. However, such an identity crisis leading to identity politics has never been the defining feature of Indian society. Traditional Indian society had endowed individuals with multiple identities on the basis of their caste, class, religion, region, kinship, and the like. These identities rarely became a matter of politics leading to conflicts in society; rather they were the very means of sharing of environment and ethos by communities

and of their vibrant participation in political, social, and economic processes. Identity of the individual in traditional Indian society was based on duty. But contemporary identity politics, an offshoot of the modernity project, converted the individual into a rights-seeking being. As a result a large number of people belonging to different castes, classes, religions, and such other categories in contemporary Indian society do not make genuine demands but crave hegemony over others.

In fact, many of the struggles for identity have become 'a process of social, cultural and political struggle for hegemony among social groups vying with one another for the dominance of certain identity definitions over others.'¹¹ S Benhabib rightly comments: 'The identity of every "We" depends on a power structure—collectivities constitute themselves not only by excluding but also by oppressing others, over and against whom they define themselves. In this sense, the identity of every "We" contains the results of collective struggles for power among groups, cultures, genders and social classes. A "We", a collective subject, is formed by the sedimentation of such struggles for hegemony' (ibid.).

In the Indian context, this process of hegemonization can be seen in the imposition of the norms and values of the cultural mainstream over the other primordial collectivities standing at the periphery of the system facing either the threat of expansionism or exclusivism.¹² The peripheral communities feel deprived not only in economic and political terms but also in terms of a denial of one's cultural identity. They feel that they are denied many rights precisely because of their subordination to the mainstream. Generally, when the dominance of the mainstream becomes cumulative and starts influencing all aspects of life, the dominated have no option but to accept their subordinate status. But as and when the dominated community is organized and is imbued with a collective consciousness, the tension between those at the centre and the periphery becomes visible. T K Oommen observes: 'It is my contention that in independent India primordial collectivism is pursued by the peripheral

communities as a response to the twin processes of expansionism and exclusivism, operated by some members of the mainstream collectivity who define themselves as “insiders” and label the collectivities of the periphery as “outsiders”. And, the state policy and apparatus too, by and large, perhaps unwittingly, reinforce this tendency’ (ibid.).

Such a situation creates continuous tension in Indian society, leading to protests and conflicts. This juxtaposition of insiders and outsiders and the processes of expansionism and exclusivism are all-pervasive in contemporary Indian society. But this assimilationist homogeneity which has been challenged throughout the world in recent decades by emerging ethnic groups has never been a defining feature of traditional Indian society. It is only an offshoot of modernity. William McNeil writes that the ‘high level of ethnic uniformity that modern European nations took for granted was very unusual. Religious pluralism, rather than homogeneity, was the starting point for older civilizations.’¹³

In contrast to this centre-periphery paradigm, traditional Indian society was characterized by the coexistence of different centres having autonomy. In the heterogeneous structure of Indian society, the local communities were never deprived of autonomy. They were endowed with autonomy in matters of governance. ‘This autonomy in matters of governance at the levels of caste and village or in the urban centres that of various caste guilds, etc., provided enormous structural and cultural resilience to the local communities to maintain their autonomy and also to regulate their responses to cultural and social contact with other cultures.’¹⁴

Thus, not the diversities based on caste, religion, and language, but rather the attempt to suppress these differences by imposing a homogenous model of nation-building has led Indian society to multiple conflicting situations. In fact, the homogenous model of nation-building is totally alien to Indian society. From time immemorial, dialogue between different communities and cultures has been the foundational value of Indian society. To quote Yogendra Singh:

Through centuries the processes of ‘universalization and parochialization’ have been going on in India, particularly in the realm of art and culture which established a meaningful relationship between the local cultures of specific tribes, castes or regions within an Indian cultural or civilisational matrix. There has existed a continued dialogue and interaction or even creative synthesis between the ‘great traditions’ or elite culture and that of the ‘little tradition’ or the culture of the folk or local communities (79).

The Example of Religious Diversity

The religious landscape of India provides an instructive example in harmonious living despite differences which have at times resulted in serious conflict. India has long exhibited a composite culture deeply rooted in the spirit of peaceful coexistence and respect for each other’s religious beliefs. In spite of the fact that by the fourteenth century the rule of Islamic dynasties was fully established in India, this composite culture did not die out, it only flourished. The true spirit of composite culture can be seen in the writings of Sufi and bhakti saints. Unlike orthodox ulama and brahmanas the Sufi and bhakti saints were largely tolerant and open to the truths of other faiths. Saints like Baba Farid, Kabir, and Tukaram wrote in local dialects, not in Arabic or Sanskrit, and hence became very close to the people. Those who stood for the purity of religion and culture were not popular among the common masses. For example, among Muslims, Mujaddid Alf-i Sani, a votary of purity of religion, was hardly known to people.

The writings of bhakti and Sufi saints acted as unifying forces in medieval Indian society. Amir Khusrau, a great Persian poet, wrote in the local dialect and at times even combined Persian and Hindavi verses. Similarly, Raskhan and Rahim wrote in local dialects such as Avadhi, expressing devotion to Krishna, a Hindu deity. Kabir contributed strongly to these unifying forces. He rebuked both the Hindu and Muslim elites for their orthodox ideas. The famous literary critic Ramchandra Shukla

claimed that streams of love flowed in people's hearts through the works of such poets as Jayasi, Kutuban, and Manzhan. Sufi poets of this period were more inclined towards the philosophy of Advaita than prophetic monotheism. Ideas like 'the soul and God are one' and 'I am the Divine Flame' were common among the Sufis, even though such ideas were taboo in the eyes of orthodox monotheists. That is why some orthodox Muslims considered the Sufis non-believers. But such allegations could not deter the Sufis. Malik Muhammad Jayasi narrated stories of Padmavati to Hindus in their own language. For him the Veda, the Puranas, and the Quran were testaments meant for the welfare of the masses. He even goes to the extent of saying that those who did not follow the path of the Vedas would be lost in a forest: *ved panth je nahi chalahin te bhulanhi ban majh*.¹⁵


It was during the British period that the spirit of this composite culture was significantly disturbed by the policy of 'divide and rule'. Colonial power was shaken by the joint opposition of Hindus and Muslims during the 1857 mutiny and therefore special steps were taken by the British government to disrupt this unity, with disastrous consequences.

Need for Respecting Heterogeneity

The unquestioning adoption of the European model of nation-building by independent India has introduced the concept of majoritarianism and eroded the autonomy enjoyed by local communities. Rajni Kothari rightly observes that prior to their independence most developing societies were 'ethnic patchworks' that were to be replaced by homogeneous and centralized nation-states wherein all diversities of cultures and communities would be eroded to establish uniformity.¹⁶ The conceptions of 'majority' and 'minority', as well as the idea that only the norms, values, and rules followed by the majority are legitimate and legal, are 'negative transfers' that dominate the thinking in developing nations even though they are being repudiated in the West.

This concept of majoritarianism was not indigenous to societies with plural structures. The major principles on which these societies were based in-

cluded respect for diversity and multiple identities, coexistence, and togetherness. It is true that these communities were also not free from tensions between different social groups and group violence. They were suffering from 'many structural inadequacies and many forms of domination of, and exploitation by, the more powerful and the more clever and deceitful. But the latter were not necessarily more numerous; more often than not they were small groups, often single families or clans. In any case there was no attempt to foist the will of a "majority" on the society as a whole. Nor did the poorer or oppressed strata suffer from any "minority complex"' (199).

Thus, the tendency towards majoritarianism and homogenization which have led contemporary Indian society into multiple conflicts is the result of an uncritical imitation of Western models of modernity and nation-building. To resolve some of the major conflicts it is facing today, Indian society needs to retrieve and maintain its originality, that is, its heterogeneous yet cohesive social structure. 

References

1. See Yogendra Singh, *Social Stratification and Change in India* (New Delhi: Manohar, 1997), 9.
2. K S Singh, 'People of India: An Introduction', *Anthropological Survey of India* (Calcutta, 1992).
3. See Yogendra Singh, *Culture Change in India: Identity and Globalization* (Jaipur: Rawat, 2000), 72-6.
4. See Anouar Abdel-Malek, *Nation and Revolution* (Albany: State University of New York, 1981), 145.
5. See Tzvetan Todorov, *The Conquest of America: The Question of the Other*, trans. Richard Howard (New York: Harper & Row, 1984), 42-3.
6. See Anthony Giddens, *Consequences of Modernity* (Cambridge: Polity, 1990), 38.
7. *The Modern Indian Review*, (October 1935), 413.
8. *Consequences of Modernity*, 64.
9. See A K Ramanujan, 'Is There an Indian Way of Thinking? An Informal Essay', in *India through Hindu Categories*, ed. McKim Marriott (Delhi: Sage, 1990), 41-58.
10. Fred R Dallmayr, *Beyond Orientalism: Essays on Cross-cultural Encounter* (Albany: State University of New York, 1996), 143.

(Continued on page 682)



Bibhutibhushan
Bandyopadhyay

Spirituality in the Pilgrimage of Modern Bengali Literature

Swami Shastrajnananda

(Continued from the previous issue)

BIBHUTIBHUSHAN's mystical faith in the spiritual finds another brilliant portrayal in *Aranyak* (Forest-dweller). In *Pather Panchali* the deity of the road is calling out to the boundless tapasya of the infinite, and in *Aranyak* the same deity is seen as the director of Creation. The *Katha Upanishad* says: 'Tasya bhasa sarvamidam vibhati; by His light all this is lighted.' Seeing the world in this light the author penned the fifteenth section of *Aranyak*:

How many times have I dreamt of some deity amidst the limitlessness of the open field in the cloud-laden evening after the rains; these clouds, this twilight, this forest, the howling jackals, the water-born flowers of the Saraswati lake, Manchi, Raju Pande, Bhanumati, the hill of Mahalikharup, the impoverished Gond family, the sky, the firmament—all these were once buried as seed in his glorious imagination; his blessings are soaking the entire world with the nectarine stream of existence, much like the fresh blue chain of clouds today; this rainy evening is his manifestation, this unfettered joy of life is his message, a message that makes humans conscious in their innermost core.

If the previous composition bore the call of going from the finite to the infinite, then here the limitless has entered bounds by giving of itself, and life is blessed by perceiving it. Suniti Kumar Chattopadhyay has drawn our attention to an interesting incident. Browsing through Suniti Kumar's collection, Bibhutibhushan took a great liking to a particular dialogue by the Greek playwright Euripides, which Suniti Kumar had kept translated at home. He memorized the passage and would later often

quote it. The English translation of Suniti Kumar's rendition reads:

You sustain (carry) the world, and in the world stands your throne. Whoever you may be, it is difficult to know you; you could be Zeus, you could be the laws of nature, you could be the conscious will of humanity; I bow to you; because you, with your silent footsteps, take every mortal being to its destination.¹⁴

This selection reveals that there was a permanent urge for spiritual awareness in Bibhutibhushan's mental world. That is why many of his plays bear religious associations, the flavour of the supernatural beyond the limits of nature. He has been criticized quite a bit on this account, and the value of his literary creativity has also, perhaps, been compromised. All the same, each of his creations were born out of a deep personal faith. The novel *Devayan* (Way of the Gods) bears effective testimony to this. Bhavani Banerjee of *Ichamati* is the last witness to this faith. Bibhutibhushan has served the twin realms of the transcendent and the immanent on a single platter. This was an invaluable exercise in Bengali literature—an exercise that was begun but not continued.

The spiritual character of Bibhutibhushan's works is distinct from that of Rabindranath's. We may thus highlight the salient features of Bibhutibhushan's style:

(i) He was not perturbed even after seeing the ravages of time. He did not have the inclination to paint a picture of that storm. But he did see human life from close quarters, and he elicited the possibil-

ity of transcending human limits from within the petty desires and gains of life.

(ii) He discovered an all-encompassing sportive Deity in nature, in the flow of human life, even in the expansive battlefield of human struggles.

(iii) His personal character was marked by composure and conviction, the inspiration for which he derived from that plane of spiritual realization which is the source of the eternal Indian tradition. As a consequence, an all-affirming consciousness pervades his writings.

Other Spiritual Pilgrims in Bengali Literature

Rabindranath and Bibhutibhushan are creators of a distinct stream in Bengali literature. They are situated in the mottled aesthetic world of modern thought. They personify the opposition in the debate about the impossibility of modern literature bearing the glow of spiritual realization soaked in faith. Bengali literature, like all literature across the globe, is currently witnessing an upsurge in output. This growth has been in progress for the last hundred years. In terms of thematic diversity and novelty of technique, Bengali literature shares pride of place with any global literature. But whether the indigenous heritage and the articles of its traditional religious culture are being accepted in this mart of creativity is a moot question.

We have discussed in some detail the works of two writers from the last hundred years. We have attempted to show how, despite being born of the womb of violent times, or carrying the fruits of a turbulent era, they managed to create a literature conveying a message of imperturbable calm beyond distressing agitations. Moreover, it is worth noting that, though they did not tread the beaten contemporary tracks, their creations were not rejected in the readers' court. They are alive despite transgressing the chains of time; they are awake in our living; the lamps of their lives will remain inextinguished, their foreheads marked with the red tilak of victory over the many evil days of future.

Besides this historical conviction, I would also

like to mention that these two authors are not lonely travellers on the literary road of spiritual culture in Bengali literature. Many others have walked this path. In fact, the taste of such writings has always been found in the creations of numerous writers from all parts of the world, and such thought has long been recognized in Western literature as 'mysticism'. Mysticism has found expression in other areas of human history too, and has also been widely discussed; but its application and analysis in literature undoubtedly belongs to a different degree. The observations of Shrish Chandra Das, a distinguished critic of Bengali literature, are worth recalling in this context:

It is considered an axiomatic truth that human thought and perceptions on life and the world become gracefully embodied in literature. The *littérateur* usually relies on the intellect or perceptions to project the beauty and grace of the world and of life. But it is often seen that he is unable to unearth the hidden essence of truth with his senses or his mind—his beggared eyes return repeatedly from the radiance of truth, his five senses confuse him in his failure, and the finest imaginations of his mind fail to reach the path of transcendence. Yet, the appraisal of the verity of the tingling of truth that he feels in the innermost core of his being lies not in *jnana*, knowledge, or *buddhi*, discernment, or *medha*, intelligence, or *prajna*, understanding, but in *bodhi*, intuitive gnosis. ... Through reasoning, and knowledge, arises the difference between the Supreme Being and the poet. That is why the poet feels himself at one with the ultimate Being through the help of his perceptions born of gnosis, beyond mere logic or reasoning. The mystic poet recognizes no conflict between the outer and inner worlds; the world outside and the world within appear to him like a continuum of truth, well-balanced, coherent, and perfectly harmonized. God is not a separate entity for him; the perception of the Divine also is, for him, but a self-realization born of the experiences of his personal life. When the poet reaches such an unbroken world of consciousness, he is not an enjoyer, nor a worshipper of beauty; nor an observer—he is a discarnate world-spirit who has entered the realm of ideas.¹⁵

Of the few other successful creators of this genre in Bengali literature, the name of the famous travel writer Umadas Mukhopadhyay promptly comes to mind. His exceptional travel stories are not mere descriptions of different places, they are literary images of the realizations of millions of spiritual practitioners hidden for aeons within the icy recesses of the Himalayas. Jaladhar Sen's *Himalay* as well as Prabodh Kumar Sanyal's *Mahaprasthanar Pathe* (On the Way to the Great Departure) and *Devatatma Himalay* (Himalaya, the Abode of Gods) also belong to the same group. Among very recent Bengali writings, especially those published in the annual autumn numbers of various magazines brought out on the occasion of Durga Puja, there are a number of excellent compositions, particularly as odes and hymns to the Goddess.

Amiya Chakravarty

It would, however, be improper to think of this mystic realization in prose writing as the sole testimonial of the spiritual culture of Bengali literature. Soon after Bibhutibhusan's advent as a creative prose writer, the gifted Amiya Chakravarty made his appearance in Bengali poetry. Not centred round any institutional religion or exceptional personality, his works have a natural quiet confidence. Buddhadeb Basu considers him the chief spiritual poet of this era and a worthy inheritor of Rabindranath's mysticism.

But there seems to be an oversimplification in this statement. In spite of his personal acquaintance with Rabindranath, there arose in Amiya Chakravarty, as in other poets of his time, a value perception riddled with conflict—a perception that keeps seeking harmony but has not yet

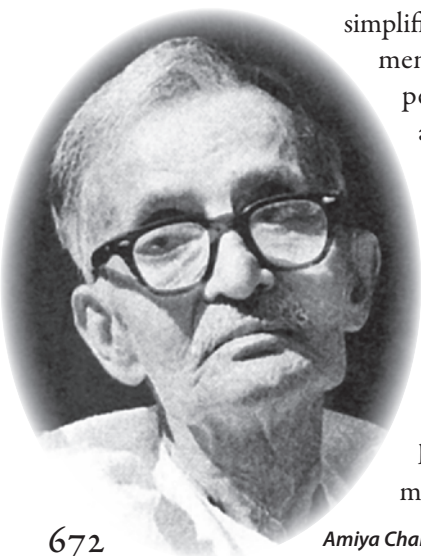
achieved it; of course, it is not frustrated by this failure, it only becomes a more ardent seeker. That is why he looked for the touch of consciousness in otherwise dry objects and heard the voice of goodness in the incessant monotonous drone of the machine. In reality, he never thought of the objective world as insentient; rather, he heard in the background the great primeval mystic sound of Om. He searched for the unity behind all discord and difference through the means of meditation. In 1945, when human life was benumbed with a perilous weariness by the murderous assault of the Second World War, he wrote his 'Kavyadarsha' (The Ideal of Poetry) in the *Trikali* magazine: 'Today we shall say literature has another form that is distinct, which is colourful but beneficent; and yet that beneficence is not clearly linked to the present good or evil in society.'

He recognized that this beneficence was to be realized only in meditation. He expressed this thought in 'Kavyadarsha':

A moment came
unaccompanied,
flying on primordial light.
Within my heart
I bind in a kind
of meditation,
the illuminated
formlessness of the sky.

It is only the human soul that can transcend the rainstorm of contemporaneity. A faithful student of the Upanishads, Amiya Chakravarty chose the tree as a symbol of the self unperturbed by upheavals. He showed that the sadhana of the tree, through its all-pervading self-consciousness, can become the beneficent sadhana of today's humans. In 'Gachh' (Tree), one of his poems in the verse collection *Parapar* (Crossing), he wrote:

'Tis immersed in light,
the wind caresses it,
The star-studded dawn
chants a hymn to it.
Through deep accumulation
the soil gifts it




The life-giving juices of life.
It has nothing of its own,
but is there amongst all:
It has merged itself
in consciousness.
That is why, in the deep connection
of existence, in its real being,
today it gets all to itself.

In no way is this the sort of mystic poem we are familiar with. It makes its appearance on another level of life. Amiya Chakravarty is the poet of unification. He, therefore, attempted to reconcile the countless contradictions of life. He sought the mantra of that unification in the Upanishadic philosophy of truth. The face of truth is covered by the golden plate of enjoyment. Hence, human civilization sends its faithful prayers to Pushan, the deity who transcends death: 'He will join, join he will.' It is for this reason that Amiya Chakravarty is an exceptional modernist in Bengali literature.

Superstitions of the Unspiritual

The stream of Bengali literature has gone further ahead. This discussion has not attempted to cover its entire course. Our limited effort was aimed at taking note of distinctive modernists. We need to remember how the chaotic times following independence marked literary creations too with many dark signs of decay. The tempestuous seventies

shook the foundations of Bengali lives with the seesaw of doubt. Then came the culture of free trade with consumption as its ultimate goal. Its stamp on literature is also not difficult to discern. Nevertheless, in the midst of these changes, the gold mine of history is being quarried to write novels, stories, and poetry—authors are speaking of life without wading into the muddy waters of life, they are also telling the story of the search after the transcendent. Literature must always capture all human beliefs. If atheistic ideas are being written about, then so will theistic stories be written. If someone has an objection to allow writings with a touch of spirituality a place in the literary world, then they are afflicted by the superstition of the present material culture. Literature has always claimed to be all-encompassing. The curiosity of common readers would not be suppressed even if some self-proclaimed intellectual circles of a few colleges and universities denied this claim. Nor will the pen of the experienced writer be stilled—the writer who would keep sketching along the path from darkness to light, along the pilgrimage from the restless to the tranquil, from the imperfect to the incredible world of perfection. 

References

14. *Bibhuti Rachanabali*, 1.37.
15. Shrish Chandra Das, *Sahitya-sandarshan* (Kolkata: Srikanta, 2005), 145.

The point is that the modern age is seeking a fuller application of our knowledge of unity; literature for it must be an orchestration of manifold aspects of experience. Poetry of passionate apprehension of one or the other aspect of reality will always survive; but the poetry of comprehensive consciousness has also been growing. How the two kinds of artistic expression which are correlated to human experience as we know it today will affect each other as time passes, it is impossible to prophesy. It can be confidently hoped, however, that fresh lyrics newly sprung in June will never fade while the human heart is alive, that the poetry of purely personal emotion and spontaneous reaction to life will al-

ways maintain its power. ...

The important point that emerges, in connection with the nature of modern poetry being studied here, is that even when poetry is not purely lyrical it must be organized not by the intellect alone but by the fundamental activity of the imagination, and, of course, the other elements of poetic composition must come in. In other words, passionate realization of new relations in life and thought, intimations of new values, must 'receive from poetry an enhancement which glorifies and almost transfigures them, and which is not perceived to be a separate thing except by analysis'.

—Amiya Chakravarty,

The Dynasts and the Post-war Age in Poetry

Spiritual and Cultural Ethos of Modern Oriya Literature

Souribandhu Kar

(Continued from the previous issue)

AROUND the time of the Sabuja Yuga arose a class of writers called the 'people's poets'. They were influenced by the Marxist political ideology. The real pioneer in this field was Bhagavaticharan Panigrahi (1908–43), who wrote stories depicting class conflict instead of existing social realities. The group included such young writers as Sachidananda Routray (1916–2004), Ananta Patnaik (1914–87), and Manomohan Mishra (1920–2000). Sachi Routray—a poet, novelist, short-story writer, and essayist—was known as the leader of the progressive writers of Orissa. He received the Jnanpith Award for his outstanding contribution to Oriya literature. His *Baji Rout*, a long poem that commemorates the martyrdom of a twelve-year-old boatboy who fell to British bullets, has lost none of its great power to move, inspire, and infuriate. Through the power of his language, Routray transforms the dead boy into an enduring and universal symbol of human resistance against oppression.

In the poetry of Mayadhar Mansingh (1905–73) one feels the presence of the Radhanath and Madhusudan tradition as well as that of the Satyabadi school. His poems celebrate the beauty of nature, the patriotic sentiment, and the semi-mystical perception of the power behind Creation. Mansingh's love poems cross the boundaries of physical desire to reach a state of mental calm and tranquillity.

Post-Independence Era

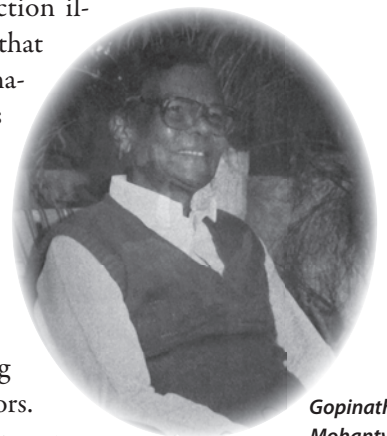
Novels • Oriya novels of the post-independence era depict a period of suppressed unrest against feudalism, capitalism, and authoritarianism. The shifting ideologies and values of society and cul-

ture mirror the revolt against the exploiting dominant

upper classes and castes. The years after independence witnessed a spiritual vacuum pervading society. Old values started disappearing and new ones found their way into society without being properly designed. The changes taking place at present have little direction and people are left baffled. The older generation, rooted in traditional and cultural values, feels isolated and alienated. Reflecting this situation, the novels of the present period depict the vulnerability of human beings, who are unable and sometimes unwilling to connect with the world encompassing them.

Gopinath Mohanty (1914–91), in such novels as *Amritara Santana* (Children of Immortality), crosses the boundaries of modernity to map the unchanged rhythm of tribal and rural life. He tries to introduce his readers to the beauty and tragedy of tribal life. His fiction illuminates the bond that unifies people with nature. However, his tribal protagonists are not abstract creations; they are living human victims of exploitation and superstition who are capable of protesting against their oppressors.

Sensitive writers never



Gopinath Mohanty

ignore their tradition; they make their work richer and stronger by absorbing all the wrath of experience inherited from the past. These words and sentiments of Sarala Dasa find endless echoes in the works of Gopinath Mohanty.

In his novel *Hidamati* (Soil of the Paddy Field), Nityananda Mahapatra—a freedom fighter, politician, and writer—deals with a period of about twenty years beginning with the ‘Quit India’ movement and ending with the Chinese aggression of 1962. The novel depicts the changes taking place in village life and brings an awareness of the loss of elemental values. Surendra Mohanty has written a moving novel on Lord Jagannath, *Nila Shaila* (Blue Mountain), bringing before a decadent society the glorious past of Orissa. The fiction of Chandrashekhar Rath is deeply rooted in tradition and displays the changes overtaking it. His novel *Yantrarudha* (Astride the Wheel) vividly dramatizes the interplay between the divine and the mundane. Sanatana Das, the impoverished protagonist of the novel, is a village priest burdened with a large family. He cannot grudge his penury as he has been bequeathed priesthood by his forefathers and conditioned to believe in the workings of providence: ‘Well, this is how God wants it to be—it is he who provides for everyone and everything.’

Mohapatra Nilamani Sahu finds in Hindu scriptures a great source of inspiration. He edited the Oriya edition of *Vivekananda Vani o Rachana* (The Complete Works of Swami Vivekananda). In all his writings he depicts the spiritual and cultural aspirations of people. Shantanu Kumar Acharya’s writings, such as *Shatabdira Nachiketa* (Nachiketa of the Century) and *Nara Kinnara* (Man and Half-beast), reveal a greater awareness of the metaphysical complexities of modern life.

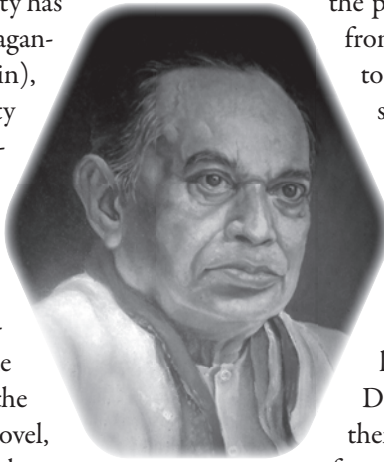
The modern Oriya novel seeks to explore and, if possible, harmonize diverse worlds of experience: the tribal and the non-tribal, the country and the

city, the mundane and the mystical. Novelists of this period are not always successful in achieving a unity of vision, but the sincerity of their effort lends their works authenticity and urgency.

Short Stories • This genre has emerged as the most vibrant literary form in modern Oriya literature. It has struck out a path of its own, responding to the dynamics of social change sweeping through Oriya society. It has passed through several phases in terms of theme and idiom, structure and ideology. In the post-independence period the dominant paradigm changed, shifting frames from the social to the personal, from events to characters, from behaviour to psyche, from action to contemplation. Now the dynamic sequential element becomes secondary; what matters is the exploration of the psyche, even of the unconscious. The story is enacted in the de-populated inner courtyard of the mind. The thematic shift to solitude, alienation, and loss of identity is rather smooth. Death becomes one of the dominant themes. This is also a period of restless formal experimentation and structural innovation. Naturalism has been discarded and fantasy, surrealism, black humour, and irony have become the chief vehicles of expression.

Manoj Das, one of the most eminent contemporary short-story writers, is inspired by Sri Aurobindo’s philosophy. He expresses a belief in the inner spirit of the human being and deals with human limitations with gentle irony. His storytelling is deeply rooted in the oral tradition and draws upon the richness of Puranic, mythological, and mystic sources.

Since the sixties Kishoricharan Das has brought an introspective and reflective element into the Oriya short story. His characters seek God beyond the commonplaceness of an everyday life moulded by habit, compromise, and frivolity, and engage themselves in the search for the ultimate meaning of life. In his *Shesha Galpa* (Last Story) he muses:



Surendra Mohanty

‘How could I ever think I’m just a character in one of God’s stories? Why, I am God myself! Isn’t that what a good story teller is, an all-powerful, all-compassionate father? And if it is natural for every human being to want to take hold of some godly attribute and nurture it within itself, then why should not the story-teller Ganesh think of himself as some sort of God?’

Krishna Prasad Mishra’s stories embody a philosophical vision of human life. He tries to combine Eastern thought with Western philosophy. His stories deal with the East-West dichotomy, depicted elaborately through its cultural confrontations.

Poetry • This literary form has always taken sides with the suffering, the lonely, and the marginalized. It has raised its voice against injustice and inequality. In the process, Oriya poetry has developed a new method that draws its strength from all that is possible in the Indian tradition—the enquiring spirit of the Upanishads, the profound human concerns and moral dilemmas of the Ramayana and the Mahabharata, the bhakti poetry with its quest for an alternative subaltern spirituality and a more humane, non-hierarchical social order. At the same time, it has not abandoned its trans-historical mission to contemplate the eternal question of life and death, love and solitude, and to bring new insights into the relationship between human beings, between humans and nature, and between humans and God.


Modernist literature in Orissa was partly a revolt against the tradition established by Sarala Dasa and Jagannatha Dasa. Opposing their poetry of hope and optimism, modernist Oriya poets upheld a poetry of doubt and anguish. The old poetry, packed with traditional values, appeared obsolete to them. Sachidananda Routray, Guruprasad Mohanty, Godabarisha Mahapatra, Binod Nayak, and many others introduced changes both in the form and content of modern Oriya poetry, which consequently became unorthodox, highly personal, deliberately intellectual, and self-consciously cosmopolitan. There was a conspicuous effort on their part to be sceptical in their outlook, ideas, and images, and also in their presentation.

Guruprasad Mohanty expressed a deeply ironic vision of life and offered a profoundly new evaluation of the relationship between modern humans and their world. This is evident in the poems included in the anthologies *Samudrasnana* (Sea Bath), *Ashcharya Abhisara* (Wonderful Meeting), *Guruprasadankara Kavita* (Guruprasad’s Poems), and *Kalapurussha* (Time-man). In Binod Nayak’s *Nilachandrara Upatyaka* (The Valley of the Blue Moon) we find a distinct romantic vein which expresses itself in an imagined celebration of love, attachment to the past, and mystic longing. Rabi Singh is another poet in whose writings—such as *Charama Patra* (The Ultimate Letter), *Sithila Balga* (Loosened Reins), *Bhurkuti* (Frown), *Apritikara Kabita* (Unpleasant Poems), and *Jwalara Mala* (Garland of Fire)—powerful protest against injustice finds eloquent expression.

In the poetry of the post-independence period, the synthesis of the East and the West, the old and the new, and a dialogue between cultural traditions is prominently found in the works of Sachi Routray and Mayadhar Mansingh; and this trend has been continued by Ramakanta Rath, Sitakanta Mahapatra, and many others. In Ramakanta’s *Sri Radha* the heroine of the poem, Radha, embodies both suffering and ecstasy. Sitakanta is a product of his own literary and cultural heritage as well as of the modernist poetic movement of Western literature. His poetry is distinguished by its preoccupation with metaphysical questions such as time, death, divinity, and suffering, and the interplay between ethnic and personal memories. These themes are explored in such collections as *Dipti O Dyuti* (Radiance and Glow), *Ashtapadi* (Of Eight Steps), and *Shabdara Akash* (Firmament of Words).

Conclusion

Synthesizing diverse worlds of experience and connecting different spheres of life has been the hallmark of Oriya literature since Sarala Dasa. His successors have sought to integrate the Divine with daily life, nature with culture, the social with the individual, and tradition with modernity, achieving

varying degrees of success. Whenever this attempt was abandoned, writers moved away from their readers and withdrew themselves into ivory towers. Oriya literature has always procured its sustenance from its roots—a spiritual tradition to which not only saints but ordinary human beings, and even rebels, have contributed. Modern writers have returned to this tradition again and again to find new directions and voices. 

Select Bibliography

Mayadhar Mansingh, *A History of Oriya Literature* (New Delhi: Sahitya Akademi, 2005).
Jatindra Mohan Mohanty, *History of Oriya Literature* (Bhubaneswar: Vidya, 2006).
John Boulton, *Essays in Oriya Literature* (Orissa: Prafulla Pathagar, 2003).
Janaki Ballabh Mohanty, *Oriya Sahitya Itihasa* (Bhubaneswar: Panchashila, 1998).

Pathani Pattanaik, *Oriya Upanyasa Sahitya Parichaya* (Cuttack: Orissa Book Store, 1997).
Mayadhar Mansingh, *Fakir Mohan Senapati* (New Delhi: Sahitya Akademi, 1976).
Sitakanta Mohapatra, *Bhima Bhoi* (New Delhi: Sahitya Akademi, 1983).
Gopinath Mohanty, *Radhanath Ray* (New Delhi: Sahitya Akademi, 1983).
Natabar Samantaray, *Adhunik Oriya Sahitya Bhittibhumi* (Cuttack: Friends, 1964).
Surendra Mohanty, *Oriya Sahitya Kramabikash* (Cuttack: Agraduta).
Nityananda Satpathy, *Sabujaru Sampratikara* (Cuttack: Grantha Mandir).
Sreeram Chandra Das, *Gopabandhu Das* (New Delhi: National Book Trust, 1994).
Chandra Sekhar Rath and Bauri Bandhu Kar, *Gangadhar Meher* (Berhampur: Berhampur University, 2000).


(Continued from page 651)

Living and Participation

To teach peace one must first live peace. Both the home and the school environments have important formative influence on children. Thus parents, teachers, and other role models at home and school must make an effort to incorporate peace into their lives and also radiate it in their actions. Parents and teachers need to cooperate to ensure that children learn the values and skills that foster peace: 'responsibility and cooperation, critical thinking, tolerance, emotional and social understanding, curiosity', among others.

Society also has an important responsibility in aiding the process of peace education. Those behind the print and electronic media must remember that they are not only purveyors of news and entertainment but that they also serve as educators for children, however much they may choose to disavow this role. The content and format of the media must therefore be sensitive to this role.

History and the current global situation tell us

that peace on earth has always been fragile, and the reasons for this are legion. We therefore need to join hands to strengthen the fundamental structures on which global peace rests. 

References

1. Dr Ravindra Kumar, 'Indian View of Peace', <<http://www.globalpolitician.com/23340-india>> accessed 30 September 2009.
2. See Kireet Joshi, *Veda and Indian Culture* (Delhi: Motilal Banarsidass, 1992), 27.
3. See C Panduranga Bhatta, 'Holistic Personality Development through Education: Ancient Indian Cultural Experiences', *Journal of Human Values*, 15/1 (January 2009), 49–59.
4. <<http://www.osce.org/item/33830.html>> accessed 30 September 2009.
5. <<http://www.un.org/cyberschoolbus/peace/frame.htm>> accessed 30 September 2009.
6. <<http://www.global-ed.org/e4p/brochure.pdf>> accessed 30 September 2009.
7. <<http://www.docstoc.com/docs/3566206/Folk-Arts-and-Traditional-Media-for-Peace-Education-and-Conflict->> accessed 30 September 2009.
8. <<http://www.unhcr.org/pages/4ab356d36.html>> accessed 30 September 2009.

Cultural and Spiritual Aspects of Modern Telugu

J Rambabu

(Continued from the previous issue)

IT is Gurajada who emphasized that a nation is not mere 'geography' but a living 'demography'. Sri Sri was an ardent admirer of Gurajada. He was the one who effectively translated Gurajada's faith in people into trail-blazing poetry. Sri Sri had deep knowledge and mastery of Telugu, Sanskrit, English, and French. He also had intimate knowledge of the world literature of many languages. He translated the works of Swinburne and Poe as well as several Spanish and French poetic works into Telugu. He was also one of the leading writers in the world of movies. His songs enriched the literary content of the popular medium of films.

In 'Nava Kavita' (Credo) Sri Sri wrote:

The new poetry we want is that which is moving
And more as you move onwards and forwards.
Changing, and making you change.
Singing, and making you sing the song of victory,
Waking you from the deep slumber you had
fallen into,
Creating a new life, a new vigour, and a new hope.⁵

The following extract from 'Rikkulu' (Hymns) also gives a glimpse into Sri Sri's mind:

A pup, a matchstick, or a cake of soap
are not to be looked down upon,
for they are all poetry.

Bread crumbs
or a banana peel
or a piece of wood

look at you
and dare you
to find their depth.

A door latch
a brass plate
or the muzzle of a horse

none of them
are unfit for poetry.
Yes indeed
the craft is invaluable.

Possessed by poetry
choose the spirit
with eyes to behold
and words to convey;
there is elegance for you.

The world is a maze
and poetry a thirst
hard to quench.⁶

Progressive and Independent Writers

For poets to be torchbearers of social change, not only should the language and structures employed be modern but the content should also reflect the aspirations of common people and draw attention to the core issues that need to be addressed to bring about a more egalitarian society. This realization brought into existence a new group called Abhyudaya Rachayitala Sangham, 'Arasam', the progressive writers' association. This is a major turning point in the Telugu literary movement. Through Arasam, the era of Sri Sri has gained renewed vigour. The Marxists appropriated Sri Sri totally with debatable consequences. Several young writers like Avantsa Somasundar, Bhagavatalu Sadasiva Sankara Sastri 'Arudra', C Narayana Reddy, Anisetty Subba Rao, and D B Tilak joined the progressive movement.

There was a further split when those who believed that Marxism alone could bring about effective change, and that the means was violent revolution, formed the Viplava Rachayitala Sangham, 'Virasam'. Sri Sri, Kodavatiganti, Chalasani Prasad, Vara Vara Rao, and several others joined Virasam.

Specialization also splintered the Telugu literary movement, with feminist, dalit, and minority writers emerging as separate groups seeking their own goals while claiming that the existing movements were ineffective. The following is a sample reflecting dalit aspirations:

I want a little breeze
A glass of water, some warmth
A little sky in this dungeon
A little land for me in this country of mine.
Will you give it? ...

What do I want?
I want you
I want room in your heart
I want to eat in your house
I want you to come to my hut and talk
Marriage with my daughter for your son
I want us to be relatives.

Friend, I want this country to be ours
This land to be levelled for us
To walk without ups and downs.

Do you want to come?⁷

Some of the modern poets have opted to remain wedded to the time-honoured classical tradition, introducing only such modifications as are required to suit present-day readership.

These poets have been called 'neo-classical' by those who admire them and 'retro-grade' by others. Viswanatha Satyanarayana remains the doyen

of the neo-classical tradition. His voluminous literary output is marked by a vigorous style.

Digambara-kavitva, nude poetry, was a short-lived style, aiming to shock people into alertness by using strong, aggressive, and sometimes obscene language in poetry. It soon faded into oblivion with the original proponents shifting their allegiance to different genres.

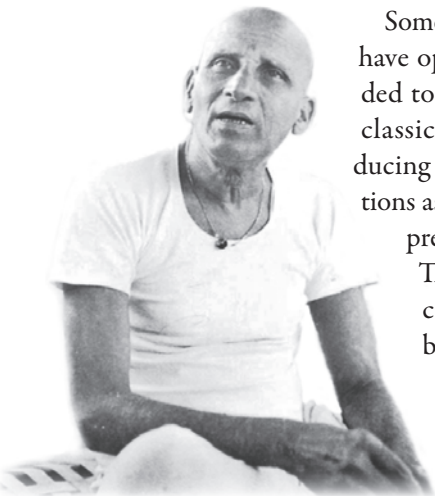
There are many poets who have maintained their own unique personal idiom without being overwhelmed by the prevailing popular fashion in literature. Two such outstanding poets may be cited as representative of progressive individuality unaligned to any political philosophy. They are Deva-rakonda Balagangadhara Tilak and C Narayana Reddy 'Cinare'. They are inspired by the farsighted and progressive views of Gurajada and are wedded to the lyrical beauty of Krishna Sastri. Unfettered by ideological chains they soar high while keeping their sight firmly rooted on the earth and its earthlings. The creative space in this approach is larger and more accommodating. Here is a sample of Tilak's poetry:

My poesy is no philosophy
It is not even, what you call, psychology
It is neither capitalism nor socialism
It is neither confused nor geriatric.

Oceans of moonlight, with glassy waves
Lamps lit by the essence of Jaji flowers
Bejewelled pillars in the magic world—
They are the wonders and splendours of my poetic
sandalwood hall.

Birds exploring the fathomless depths of agony
The blood vessels [brimming with] the power
of sacrifice, the charm of love
The message of peace of righteous warriors
Are the resplendent sparks of the sword of my art.

My words are the tear-drenched doves
of compassion
My words are celestial elephants carrying
the passions of the masses
My words are charming girls playing
in the moonlight.⁸



Viswanatha Satyanarayana



*C Narayana
Reddy*

The following is a selection from C Narayana Reddy:

If you have the perception to touch the depths,
See! There is an ocean in a tear.

If you have the vision to measure the horizons,
Look! There is a world in a grain of sand.

If you have the urge to find the destination,
Look! It is inscribed in every milestone.

If you have the agony for recognition,
Look! There is a garland of wounds in
[people's] hearts.

If you have the worry of being strained,
Look! There is a snowy peak in the hot sun.

If you have the quest to know death,
See! It is by your very side as your shadow.

If you have the wish to know where God is,
Look! He is hidden in the tongue of the atheist.

If you question who a pioneer is,
Hear! There the cock cries at early dawn.

If you have the keen eye to read lives,
Look! There is a sharp cut in every heart.⁹

What is Modern Literature?

There is no unanimity amongst scholars about what

constitutes modern poetry or literature. Responding to a query from Sri Sri, Chellapilla Venkata Sastri affirmed that only poetry that readers retained in their memory was good poetry. Sri Sri, Kodavatiganti, and other leftists insist that it is Marxism that ought to be the subject of good poetry and literature. R S Sudarshanam, Vakati Panduranga Rao, and Indraganti Srikanta Sarma differ. According to them, humanism and spiritualism should form the core of literature. To Tilak, the goal and purpose of poetry is beauty and bliss.

Is it language, style, or content that defines modernity? For some, all three are equally important. For others, content determines modernity, even if the language and style of the given work be traditional. There is near unanimity that literature should be people-oriented and should reflect contemporary issues. Elegance in expression is also important, as otherwise a slogan, a pamphlet, or a mere subjective emotion may masquerade as poetry, as some current tendencies indicate.

The modern era in Telugu has seen a large number of talented writers of short stories and novels. Each writer has a distinctive style though they can be grouped together under broad categories. There are writers with a Marxist slant, like Ravi Sastri, Mahidhara Ramamohan Rao, Kalipatnam Rama Rao 'Kara', and Kodavatiganti Kutumba Rao 'Koku'. Of these, Ravi Sastri is outstanding for his poetic prose exploring human frailty and weakness and other existential problems. He has a gripping narrative style that touches readers' hearts. Ranganayakamma and Volga are feminist writers. Ranganayakamma has an energetic style which makes the reader sit up and think. She embraced Marxism and of late has been writing extensively on Communism. Abburi Chhaya Devi, Kondepudi Nirmala, Patibandla Rajani, Jayaprabha, V Viralakshmi Devi, and K Ramalakshmi are among the other important women writers. S Venkata Subba Rao 'Butchibabu', Gopichand, Vakati, and Vaddera Chandidas have written on philosophical subjects. Butchibabu portrays the conflict between tradition and modernity as well as the quest for individu-

ality in *Civaraku Migileedi* (What Remains at the End). Vaddera Chandidas is an intensely cerebral writer. Naveen has successfully introduced the stream-of-consciousness technique in his famous book *Ampashayya* (Bed of Arrows). Mullapudi Venkataramana, Mokkapati Narasimha Sastri, and V Kameswara Rao are known for their humour. Mokkapati's *Barrister Parvatisham* has been particularly popular. Poranki Dakshina Murthy experimented with all the three major *mandalikams*, dialectical variations, of Telugu. Arudra is famous for his authentic twelve-volume history of Telugu literature *Samagra Andhra-sahitya*. A majority of writers have chosen middle-class themes with emphasis ranging from social reform, family relations, politics, and existentialism to plain and simple humour. As mentioned earlier, short stories and novels remain the most popular genres and are patronized strongly by the print media.

Literary Criticism

Telugu literature is somewhat handicapped by the absence of a well-structured and well-established tradition of literary criticism. All the same, the numerically small but well-established critics are extremely learned and scholarly. Most of them, however, have definite political or other strong affiliations which impel them to assess literary pieces through the tinted glasses of their personal predilections. For example, Kodavatiganti Kutumba Rao analyses all literary works from the Marxist point of view. Ramana Reddy, Rasamallu Ramachandra Reddy 'Rara', and Cherukuri Rama Rao 'Chera', are all left-leaning scholars who write illuminating reviews. Madhusudana Rao, S V Satyanarayana, and Chalasani Prasad also belong to the same group. Sudarshanam, Muni-palle Raju, Mudigonda Virabhadraiah, K Sampatku-maracharya, V Mandeswara Rao, and A Ramapati Rao locate themselves at the other end of the spectrum. There are also important dalit critics such as K Padmarao, B S Ramulu, and Endluri Sudhakar. No norms have been evolved to guide critics in reviewing literary works dispassionately and objectively. This is one of the handicaps that need to be cor-

rected if potential readers are to be guided impartially in appreciating literary works.

With the patronage of literary works shifting from the feudal and the affluent to media, movies, television, and, to some extent, leading publishing houses, literary output has increased enormously. Some of the successful writers who have entered the movie and TV world are now able to get a decent return for their works. This is a welcome development. While the great democratization of literature is in progress, the current dispensation is not without its own inherent restrictive features. Crass commercialism, pandering to the tastes of the lowest denomination, and reducing an ennobling art into a shallow craft are a few of the many undesirable trends that have crept into the domain of culture. But these are adequately offset by literary works of high calibre being created by several writers.

Mysticism and Spiritualism

It is appropriate that this article should conclude by making reference to mysticism and spiritualism in modern Telugu literature. Neo-classicists like Viswanatha Satyanarayana remained rooted to traditional values and produced copious literature upholding the spiritual and ethical values of the hoary past. Viswanatha was honoured with the prestigious Jnanpith award for his *Ramayana Kalpavriksham* (The Wish-fulfilling Tree of Ramayana). Several other poets embellished their works with mysticism and spirituality without being conservative. These include

Krishna Sastri, Jashuva, Duvvuri Rami Reddi, Katuri Venkateswara Rao, Jandhyala Papayya Sastri, Dasarathi Krishnamacharya, C Narayana Reddy, Guntur Seshendra Sarma, and Sudarshanam. Seshendra Sarma's *Shodashi Ramayana* interprets



Guntur
Seshendra Sarma

the Ramayana from the Tantric point of view. In his epic *Na Desham, Na Prajalu* (My Country, My People) he gives expression to the diverse mystical dimensions of the poet:

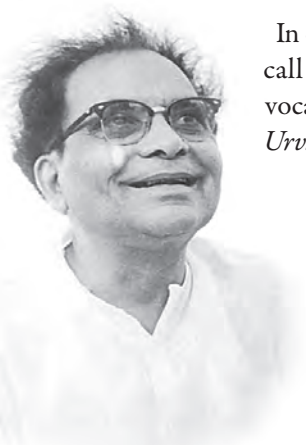
When I was in the seed, I heard a note.
Desire stirred in me to sprout and see the sun
and the sky,
To drink the nectar of wonder in silence.
I became the tree.

I became the dream of the tree in its branches;
which is to say,
I blended within me, the melody, the essence
and the scent;
and became the flower.

Because it is only as a dream that I can
comprehend the secrets hiding in me,
In the dream was revealed to me that
earth, water, and air are different forms
of the same matter,
And, that I, combine within me the ultimate
content, the quintessence of the three.

Soon after this realization, I became three—
Wore colourful wings, became a butterfly
and ran after myself;
Dipped myself in the leaves and came out as
a parrot and ate myself, the fruit;
Became a fish, forgetting my shorelessness,
swam across the waters for unknown shores ...

I am a tree; all this is the journey of my life.




In conclusion, let us re-
call Krishna Sastri's in-
vocation to Nataraja in
Urvashi:

Krishna Sastri

O, Nataraja! At the end of each day
you indulge in
Ever fresh play of the tandava dance
As the universes experience stupendous bliss
Incapable even of a joyous nod of heads.

Then, my Lord, this humble life
Floats away enthralled and unsatiated in the
Humongous nectarine sweetness
Brimming over the edges of imagination.

Unabashed, then, as one deranged
I attempt to sing like you
And dance like you;
How can I otherwise survive such blazing thirst?

If in my barren path of life
The dancing bells of your anklets don't jingle
How can I survive even for a moment
As a muse immersed in adoration of beauty?¹⁰ 

Notes and References

5. Translated by Achanta Janakiram.
6. Translated by B V L Narayana Rao.
7. Madduri Nageshbabu, 'Em Kavali' (What Do I Want?); translation after Velcheru Narayana Rao.
8. D B Tilak, 'Na Kavittvam' (My Poetry); translation mine.
9. C Narayana Reddy, 'Mathanam' (Churning); translation after A S Murthy.
10. Translation mine.

(Continued from page 669)

11. S Benhabib, 'From Identity Politics to Social Feminism: A Plea for the Nineties', *Philosophy of Education* (1994), 4.
12. See T K Oommen, 'Insiders and Outsiders in India: Primordial Collectivism and Cultural Pluralism in Nation-Building', *International Sociology*, 1/1 (1986), 53-74.
13. William McNeil, 'Project Report: Fundamentalism and the World of the 1990s', *Bulletin of the American Academy of Arts and Sciences*, 47/3 (1993), 29.
14. *Culture Change in India*, 83.
15. Malik Muhammad Jayasi, *Padmavat*, 447.
16. Rajni Kothari, *Rethinking Development* (Delhi: Ajanta, 1988), 193.

Struggle and Conflict in the Plays of Jaishankar Prasad

Dr Narendra Kohli

(Continued from the previous issue)

IT could be that Prasad had in mind the ideal of the detached rule and renunciation of Rama. Rama had accepted rulership not as an enjoyment but as his duty and dharma. Skandagupta's giving up of Devasena, Chandragupta Maurya's stoic response to the deaths of Kalyani and Malavika, and the giving up of Dhruvaswamini by Shakari Chandragupta were all for the sake of duty. Prasad probably considered Rama's giving up of Sita during his reign as the best example of renunciation of selfish interests by a ruler.

Class Struggle

In general, Prasad is concerned with only the personal and familial struggles and the communal and inter-state conflicts involving his protagonists. He does not give much importance to class struggle, though he is not able to completely ignore it either. Surama of *Rajyashri* is not only unhappy with the pain of her poverty, she is also keenly aware of her opposition to the rich: 'I have come back, having seen those displays of wealth and luxury, those means of enjoyment, poking fun at me.'¹ In the same play, Shantibhikshu, who later becomes the brave Vikataghosha, knows the twists and turns of class struggles, and says: 'I have seen peace in the begging of the poor' (138).

The main storyline of *Vishakha* is not about class struggle. It concerns the relation between a king and his subjects, the duties of the former and the fight for justice for the latter. However, references to poverty, class struggle, and basic sustenance do crop up in the play. On being asked to introduce herself, Iravati says, 'Pardon me! I will not come

here again. Poverty has made me helpless; to satisfy my hunger and to protect my old father I have plucked some beans. If you order so, I will keep them back' (154). Here, Iravati only mentions her poverty, and that too with great humility. She is not conscious of her class, neither is she angry with her exploiters. Therefore, we cannot consider this as falling within the ambit of class struggle, though it could be a prelude. Vishakha, who always opposes injustice, clearly hails this struggle and tells Satyashila, the Buddhist abbot of the Kanira Vihara: 'I have thought it over and concluded that you need not become fat eating food grown in such huge fields' (156).

This statement shows that Vishakha is not only aware of class differences and alert to the discord between classes, it also brings out his class-consciousness, his anger against the exploiting classes, and his eagerness to warn and fight the oppressors. In this play Prasad explicates the principle of 'primitive accumulation' very persuasively. Sushrava Naga is probably a farmer. The king of Kashmir, Naradeva, forcibly appropriates his land and then donates it to Satyashila, leaving Sushrava shelterless. The timid Sushrava and his family are repeatedly exploited and insulted. Though Naradeva has other aspects to his personality, Satyashila is unequivocally unjust, tyrannical, sensuous, indolent, and a burden on society. He is a complete representative of the exploiting classes. The king might have confiscated that piece of land under some of his laws, but Vishakha considered it misappropriation and not a legal transfer (162). Hence, this is purely 'primitive accumulation', where the property of the ruled is



taken away illegally and hoarded by the ruler.

Shailendra the raider, the anti-hero in *Ajatashatru*, presents historical evidence of this 'primitive accumulation': 'I will earn my livelihood through my labour. I will hunt. I am a kshatriya, why should I worry? I say clearly, my friend, I have become a brigand. Now this is my vocation. Even the kings of Magadha used to follow this path before they established a kingdom' (239). Prasad considers 'primitive accumulation' to be at the root of opulent monasteries and empires based on feudal-capitalist economies.

Manavaka in *Janamejaya ka Nagayajna* is extremely afflicted with the pain of class struggle and his anger over it is very pronounced:

No mother, I am feeling very hungry. The fire in the belly is the submarine fire that never goes out. Not all can experience it. How can those who kick at plates filled with choicest dishes and who find no food to suit their taste know about it? Mother, it is because of this fire that many deeds which people call crime are committed. ... When you look longingly at the windows of the royal palace of Hastinapura, can I get peace? ... Mother, let me avenge the oppression! Permit me to go to father. Let me become the poisoned weapon in the hands of Manasa, the priest of her terrible desire. I cannot live without performing the dance of cruelty. I will commit suicide (310).

When Matrigupta takes the stage for the first time in *Skandagupta*, his poetry, art, and scholarship are all similarly tortured by the arrogance of the rich classes. He questions himself: 'What have I got besides the supercilious looks of the children of fortune and the fire of anguish? An imaginary commendable life, standing on others' mercy! How will the stark contrast of the liberal collection of invaluable treasures of the heart and the cruel satirical laughter of poverty be reconciled?' (469). The unhappy Vimala too expresses similar feelings in *Rajyashri*: 'Those whose ears are laden with earrings of pearls on the outside, and filled with vibrations of praise and music within, they alone do not want to hear the sound of crying' (126).

It was in the early days of the evolution of his thought that Prasad showed greater interest in class struggle while writing his plays. His later dramas give more importance to national and cultural strife and therefore do not pay much attention to class conflict. Even in plays where he has pointed towards class struggle through such characters as Surama, Vikataghosha, Iravati, Vishakha, Magandhi, Viruddhaka, Manavaka, and Matrigupta, he has been so tentative in developing this theme and supporting and finding a solution to these struggles that he seems to ignore them. Surama is Devagupta's queen to begin with, and then becomes a courtesan. Vikataghosha is a brigand. Iravati is timid; protest is foreign to her nature. Vishakha approaches the king for justice. Magandhi becomes a queen, a prostitute, and a nun by turns. Viruddhaka takes to plunder and eventually becomes a king. Manavaka forgives his enemies and earns their goodwill in turn. Matrigupta becomes the ruler of Kashmir. In this manner, all these characters end up merely giving verbal expression to their anger. They take to the path of protest, struggle, and violence only to turn back. In the end, they either become exploiters themselves, or come to an agreement with the exploiting class.

In fact, Prasad portrays the oppressing class not as exploiters but as the affluent. These characters are not like those of Premchand's novels. His heroes are generally kings, rulers, ministers, and army commanders, from whom justice can be expected. These characters like justice or eventually come to like it. They are the saviours of society; they are leaders of the people. Thus, it has to be admitted that though Prasad discusses poverty, class struggles, and 'primitive accumulation', he has not seriously accepted class struggle in his writings. That may be the reason why he has not been able to reach the masses and penetrate their hearts.

Punishment and Mercy

Prasad has a persistent, and yet changing, stance on the control and resolution of internal and external political opposition and strife at the national level. In the solutions that he provides for these struggles,

we find the influence of Buddhism at times, the kshatriya mindset of retribution in keeping with the doctrine of karma at other times. In still other places he has been influenced by historical facts.

Prasad has no doubt about who the enemy is in *Sajjan* and *Prayashchitta*, and he has given them a firm denouement. Chitrasena of *Sajjan* is an invader and stopping him, that too with violence, is an urgent imperative. Ghuri of *Prayashchitta* is also a foreign invader. History tells us that he was not avenged upon in any way. Not able to distort historical facts, Prasad decides to take revenge on Jaichand, who was instrumental in Ghuri's invasion. And, because no historical personality ever punished Jaichand, the character of Vidyadhari was created to mete out this punishment. Jaichand expiated for his treachery by committing suicide.

The influence of Buddhist compassion, forgiveness, and transformation on Prasad becomes very apparent in *Rajyashri*. Even so, out of historical considerations, Devagupta is killed; all other enemies are, however, forgiven. Harshavardhana not only refuses to fight Pulakeshin but also forgives Shantibhikshu and Surama under the influence of Rajyashri; neither has he any plan for taking revenge against Shashanka. Naradeva is forgiven in *Vishakha* and he undergoes a change of heart. In *Ajatakhatru* too all enmity and opposition is resolved by the time one reaches the end, and everyone becomes forgiving towards their mutual faults and discord under Buddha's influence.

Prasad appears to be somewhat freeing himself from Buddhist influence in *Janamejaya ka Nagayajna*. This influence is comparatively less in *Skandagupta*, and in his last two plays—*Chandragupta* and *Dhruvaswamini*—it has completely changed, with Prasad turning tough towards 'enemies'. An accord is finally reached in *Janamejaya ka Nagayajna* in spite of plenty of violence from both the sides. In reality this is not a personal enmity between Janamejaya and Takshaka but a conflict between two cultures. The annihilation of any one culture following a cultural clash is a wrong solution to the problem. Such conflicts can end only

through reconciliation, and that is what happens in this play. But Kashyapa's antipathy was not based on any principle, he was not even an opponent or enemy, he was a vile, greedy traitor. Therefore, punishing him was imperative. This was brought about through killing, not through a change of heart or character reformation.

Hereafter Prasad appears to have become more resolute in settling disputes. In *Skandagupta Vikramaditya* the enemies are both foreign and indigenous. Here Prasad puts his entire weight against the foreigners. Among enemies within the country, the murder of Prapanchabuddhi is an exception. Otherwise, Skandagupta repeatedly defeats and frees all other internal enemies. In the end, Skandagupta frees Khingil too and sends him into exile. It is quite possible that Prasad's depiction of this incident was influenced by the historical fact of Mihirakula being defeated and then freed by Baladitya. Whatever be the reason, it is definitely clear that whether Prasad is in favour of killing a foreign enemy or not, he is definitely not in favour of striking an agreement with them on national soil. He has no misgivings about the need for driving foreigners out of the country. He does not support unnecessary killing. If there is even the least possibility of the enemy turning favourable, he may be given this opportunity more than once. However, he does not consider the killing of vile characters like Prapanchabuddhi to be improper.

By the time he writes *Chandragupta*, Prasad seems to be sparing the lives of people like Alexander and Seleucus only in deference to historical facts; otherwise, in keeping with the maxims of Chanakya, he does not forgive anyone. Philip was murdered, Nanda was killed, Kalyani killed Parvateshwara and then committed suicide, Malavika is done to death—these killings, following one after another, keep making Chandragupta's path thornless. Rakshasa and Ambhika are pardoned, but they have been won over as they were thought useful for the nation. In the last play, *Dhruvaswamini*, there is no trace of forgiveness; each and every enemy is put to the sword.

Reconciliation and Suppression

Thus Prasad accepts three ways of dealing with enemies—forgiveness, if the enemy turns amiable; banishment; and execution. It is very difficult to decide whether, in particular instances, Prasad took recourse to specific options in keeping with his own thinking or out of historical compulsions. All the same, we can decipher a general structure of Prasad's thought in this respect. Though he does not favour needless killings, gradually his perspective becomes firmer and harder. Whenever they had to choose between the destruction of indigenous and foreign enemies, his protagonists always gave primacy to the decimation of external enemies. The defeat of Chitrasena at the hands of Arjuna; Skandagupta's vow to drive away the Pushyamitras, Shakas, and Huns from the country, forgetting the machinations of Purugupta, Bhatarka, and Anantadevi; Chandragupta Maurya's driving away Alexander's forces from the country, then killing Philip and engaging Nanda, and finally compelling Seleucus into a humiliating treaty forgetting all other squabbles; Shakari Chandragupta Vikramaditya's fighting with Shakaraja Rudrasena III, leaving aside Ramagupta—these are all the results of the above decision taken by Prasad.


Prasad largely considers caste-based, communal, and religious clashes and struggles as family quarrels. There is plenty of bloodshed in the fight between the Aryans and the Nagas in *Janamejaya ka Nagayajna*—many violent wars in which both sides give terrifying displays of viciousness and savagery. But their feud ends with the two sides being united in a bond of love. Chandragupta Maurya's marriage to Cornelia appears to resemble that of Janamejaya and Manimala, but this similarity is only superficial. If we go deep, we find clear differences. There have been marriages between Nagas and Aryans earlier too, like that between Sarama and Vasuki, or Manasa and Jaratkaru. The offspring of these marriages were helpful in resolving this communal strife. Later, when both royal families are united by ties of blood, a new composite culture is born.

On the other hand, though Prasad portrays the

love between Chandragupta Maurya and Cornelia, it is certain that this marriage did not take place on terms of equality. On the face of it, Chandragupta did extend the hand of friendship; but the agreement brought about by acquiring a large portion of Seleucus's kingdom and by marrying Cornelia was not for giving birth to a composite culture but to keep Seleucus permanently under control.

In this play, the brahmana-kshatriya tussle is eventually seen as the result of the greed and vice of an individual, Kashyapa, which is ended by having him killed. Hindu-Buddhist strife takes a rather ugly form in *Skandagupta Vikramaditya*, but Prasad tackles that too not by exercise of power or violence but by fostering a nationalist ethos based on concord and cooperation. Though Chanakya repeatedly points out the impracticality and weaknesses of Buddhism in *Chandragupta*, he also says that foreign invaders will not differentiate between brahmanas and Buddhists. Therefore, as far as the security of the country is concerned, these two factions need to come together, setting aside divisive politics. In the end Rakshasa accepts the truth of Chanakya's statement.

Thus, to Prasad, all these struggles are internal quarrels of the country which can be resolved through mutual love and charity. The partition of the Indian subcontinent has proved how necessary it was to oppose divisive politics. Prasad knew this very early, though our political leaders could not foresee it before the partition and remain blind to its dangers even today.

On the whole, the novelist Prasad has no settled convictions. The principled Prasad is either a poet or playwright. The principles that he presents are largely traditional. But, to Prasad, these are not of mere academic interest. Prasad realized them as living realities, both in his works and in his life. That is why his conclusions, though traditional, do not appear dead or obsolete. They are lively, powerful, and fresh. 

Reference

1. Jaishankar Prasad, *Prasad ke Sampurna Nataka evam Ekanki* (Allahabad: Lokabharati, 2004), 116.

REVIEWS

For review in PRABUDDHA BHARATA,
publishers need to send **two** copies of their latest publications.



Peace or Perish: There Is No Other Choice

J P Vaswani

Gita Publishing House, 10 Sadhu
Vaswani Path, Pune 411 001. 2007.
xii + 201 pp. Rs 250.

Twain Towers destroyed in New York. Blasts in Mumbai and a luxury hotel put under siege. Suicide attacks in London, Kabul, Peshawar, Colombo, and Jakarta. Danger lurking everywhere; danger with no face. Where are we heading to? Are we safe? Is peace within our reach? Can we live peaceful lives, within and without? These are questions bothering everyone everywhere. For a generation which has almost lost hope of peace, the present book offers a possibility.

This is a timely work authored by Dada Vaswani, who has always worked for better understanding and peace among fellow human beings. As the subtitle rightly says, we have no choice other than to adopt a peaceful attitude towards ourselves as well as others. In his characteristic anecdotal style, Dada Vaswani portrays the various challenges of life and reminds us that troubles were always part of human life and that present times are not very different.

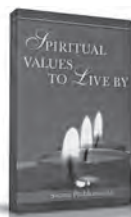
We are shown three dimensions of peace—peace within, peace between nations, and peace with nature. The author outlines a new eightfold path to attain inner peace. For peace between nations, universal brotherhood and the spirit of service are stressed upon. Often, human development takes place at the cost of violence to nature. Dada Vaswani tells us that we are at war not only amongst ourselves but also with nature. He urges us to adopt an attitude of reverence towards nature and protect it. This will ensure that a peaceful and harmonious relation is maintained between human beings and their surroundings. Development ought to be holistic and not at the cost of nature, the very source of our sustenance.

Through a journey from the individual to the collective, we are told that peace is indeed possible, we

only need to be more alert and also willing to achieve it. Giving a hope of a glorious future, the author says poetically: 'All around us, today, is a ring of darkness. But darkness cannot stay forever. When I look into the future, it is so bright, it burns my eyes. It is up to each one of us to make this future a reality.' Indeed, each one of us must play our part to make this future possible.

With a foreword by Shashi Tharoor, an acclaimed writer and former under-secretary general of the United Nations, this book has been appreciated by many thinkers and spiritual leaders, including the Dalai Lama. Elegantly produced and easily read, this volume is a significant guide to a peaceful life and society.

Swami Narasimhananda
Advaita Ashrama, Kolkata



Spiritual Values to Live by Swami Prabhananda

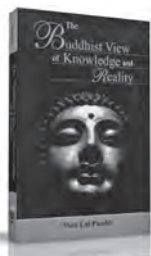
Ramakrishna Mission Institute of Culture,
Gol Park, Kolkata 700 029. E-mail:
rmic@vsnl.com. 2007. x + 82 pp. Rs 35.

Striking a balance between lofty metaphysical ideals and mundane life is always difficult. Swami Prabhananda, well known for his researches and writings on the Ramakrishna-Vivekananda tradition, has accomplished this difficult task in his small collection of thirty-seven articles, which were initially published under the title 'Observations' in the *Bulletin of the Ramakrishna Mission Institute of Culture*. These articles cover the problems of human life, in both its exterior and interior aspects, and seek solutions in the eternal values that sustain humans and their universe. Although each observation can be read in a few minutes, they inspire a serious reflection on life and our responsibility towards ourselves.

The author's style is that of a psychologist—relating the intricate problems of life directly to the complications of our thought processes—and yet it has

the simplicity of a poet, a quality not often found in writers dealing with the human mind and its vagaries. Some of these articles may be seen as annotations on aphoristic statements made by Sri Ramakrishna and Sri Sarada Devi, not in a traditional way, but by throwing onto them the light of modern thought to fulfil present-day needs and expectations. Strengthening the inner fortress of the human mind with the spirit of worship and prayer, the booklet strives to uplift its reader from the contemporary interest in *euthanasia*, 'a desirable death', to the ideal of *euvivasia*, 'a good life'.

Swami Sanmatrananda
Ramakrishna Mission
Viveknagar



**The Buddhist View of
Knowledge and Reality**
Moti Lal Pandit

Munshiram Manoharlal, Post Box 5715,
54 Rani Jhansi Road, New Delhi 110 055.
2008. xx + 314 pp. Rs 650.

The twentieth century saw several studies on Buddhist epistemology and ontology undertaken by eminent scholars like Yamakami Sogen, Satkari Mookerjee, and K N Jayatilleke. But the uniqueness of this monograph by Moti Lal Pandit—a prolific writer on Vedanta, Shaivism, and Buddhism—lies in its evaluation of Buddhist epistemology and ontology within a 'soteriological framework'.

The work is divided into eight chapters, of which the first five deal respectively with: religious thought in pre-Buddhist India; Buddhist doctrines of dharma; Buddhist views of karma; *pratityasamutpada*, the causal theory of co-production; and *anatmavada*, the theory of no-self. The author holds that soteriology is the common goal of most pre-Buddhist religious movements, and it was in accordance with this that Buddha founded his dharma of the 'triple principles of morality, meditation and insight'. Elucidating that Buddha's doctrine of the 'middle way' aims to fulfil the theoretical as well as the practical aspirations of the 'soteriological goal of Nirvana', the author sheds light on how the doctrine of karma determines the Buddhist soteriology according to the Buddhist schools of the Theravādins, Sarvastivādins, Sautrantikas, Vatsīputriyas, and the Yogachara-Vijñānavādins. He contends that considering *pratityasamutpada* as 'series of point-

instants' in the unceasing phenomenal flux, and nirvana as the 'cessation of suffering'—as was held by early Buddhist schools—led to the Madhyamaka identity of *pratityasamutpada* and *shunyata*, samsara and nirvana. Basing himself on Buddhist classics like the *Tattvasamgraha*, the author successfully throws light on how the Buddhist phenomenological analysis of 'no-self' disproves the Vedantic doctrine of 'eternal self' as unsound.

The next three chapters of this monograph consist of the author's significant contribution on the diverse viewpoints of Buddhist schools—Sarvastivādins, Sautrantikas, Madhyamakas, and Yogachara-Vijñānavādins—concerning the possibility of existence, knowledge, and nirvana. The author reiterates that Buddha's soteriological doctrine contains negative and subjective tendencies which became explicit in the Mahayana schools and endeavours to show how Sautrantika Buddhism can be considered a 'bridge between the realism of early Buddhism and Mahayana subjectivism'. He concludes that Buddhist thought culminated in Yogachara-Vijñānavada idealism which, avoiding the Madhyamaka interpretation of nirvana as 'emptiness', depicted the non-dual reality of *dharma-dhatu* in positive terms.

Besides the author's scholarly preface, the book is appended with a comprehensive bibliography comprising primary and secondary sources on Buddhism as well as a useful index. The scholastic value of Moti Lal Pandit's monograph would have been further enriched had it been free from sporadic spelling errors and an occasional inaccuracy. Thus, drawing distinctions between the ethical codes of Parshva and Mahavira, the author states that 'Pārśva would prefer complete nudity, whereas Mahavira would allow the use of a white garment' (30). However, according to the *Uttarajjhayana*, Parshva allowed an under and an upper garment to his followers, while according to the *Thananga Sutra*, Mahavira preached the practice of nudity. Nevertheless, this thought-provoking critical analysis by Moti Lal Pandit will be immensely useful to students and researchers who wish to make an in-depth study of Buddhist ontology and epistemology, with particular reference to the significant contributions of the Sautrantika school.

Prof. V V S Saibaba
Former Professor, Department of Philosophy
and Religious Studies
Andhra University, Visakhapatnam

REPORTS



New Sri Ramakrishna Temple

Srimat Swami Atmasthanandaji Maharaj, President, Ramakrishna Math and Ramakrishna Mission, consecrated the newly built Sri Ramakrishna Temple, with a marble image of Sri Ramakrishna, at **Ramakrishna Saradashrama, Ponnampet**, on 27 October 2009, the sacred Jagaddhatri Puja day. Srimat Swami Smarananandaji Maharaj, Vice President, Ramakrishna Math and Ramakrishna Mission, released a commemorative volume and together with several other distinguished personalities addressed the public meetings. A youth convention, cultural programmes including devotional singing, and *narayana seva*—feeding the needy—formed part of the three-day programme organized from 26 to 28 October. Thousands of devotees and about 180 monks attended the celebration.

News from Branch Centres

Srimat Swami Smarananandaji Maharaj laid the foundation stone for the proposed new temple at **Ramakrishna Math and Mission, Kadapa**, on 6 September. The newly constructed office building and school building at the centre were inaugurated on 6 and 11 September respectively.

Ramakrishna Mission Vivekananda Memorial, Vadodara, organized an interfaith meet and a seminar on value education on 11 and 12 September respectively. Swami Prabhananda, General Secretary, Ramakrishna Math and Ramakrishna Mission, presided over both the programmes.

On 13 September Srimat Swami Prameyanandaji Maharaj, Vice President, Ramakrishna Math and Ramakrishna Mission, inaugurated the newly built monks' quarters and dispensary building at **Ramakrishna Math, Bagda**, and laid the

New Sri Ramakrishna Temple at Ponnampet

foundation stone for the proposed monks' quarters at **Ramakrishna Mission Vidyapith, Purulia**.

The annual convocation of **Ramakrishna Mission Vivekananda University, Belur**, for the Faculties of Disability Management and Special Education (DMSE) and General and Adapted Physical Education and Yoga (GAPEdy) was held at the University's Faculty Centre in **Coimbatore** on 15 September. For the above faculties, 60 and 447 successful candidates respectively were awarded degree and diploma certificates. Dr R A Mashelkar, President, Global Research Alliance, delivered the convocation address. A large number of staff, students, and academicians were present at the event.

The newly built guest house at **Ramakrishna Math, Puri**, was inaugurated on 21 September.

On 22 September, **Ramakrishna Mission Ashrama, Belgaum**, distributed scholarships worth a total of 8.5 lakh rupees to 480 economically poor and meritorious students, from school to professional and PG level courses, of various districts of Karnataka. 240 of these students were from Belgaum-Dharwad region and received scholarships worth 4 lakh rupees.

Distribution of scholarships at Belgaum





Relief work in Andhra Pradesh and Karnataka



Relief

Flood Relief • In the wake of devastating floods in Andhra Pradesh and Karnataka during the month of October, Ramakrishna Mission centres immediately started relief operations distributing relief materials as follows. **Hyderabad:** 4,959 kg rice, 3,306 kg dal, 3,306 kg sugar, 3,306 kg cooking oil, 1,653 kg salt, 165 kg spices, 1,653 saris, 1,653 T-shirts, 1,653 mats, 1,653 cooking vessels, 1,653 buckets, 1,653 mugs, 1,653 soap-bars, 8,265 candles, and 19,836 matchboxes to 1,653 families of 5 villages in Mehaboobnagar district. **Kadapa:** 9,000 plates of cooked food, 57,100 kg rice, 5,650 kg dal, 650 kg onions, 5,650 kg cooking oil, 650 kg tamarind, 1,130 kg spices, 5,650 kg salt, 5,650 kg gur, 650 kg sugar, 1,000 kg bread, 75 kg biscuits, 27 l milk, 5,500 l drinking water, 720 lungis, 2,000 T-shirts, 775 saris, 1,250 bed sheets, and 1,300 soap-bars to 8,150 families of 16 villages in Kurnool and Mehaboobnagar districts. **Vijayawada:** 5,550 kg dal, 1,968 kg edible oil, 870 kg tamarind, 760 kg pickles, 1,960 kg sugar, 4,053 cotton blankets, 3,966 towels, 15 saris, 15 lungis, 1,970 steel utensil sets (each set containing 2 plates, 2 glasses, 2 ladles, and 1 milk vessel), and 3,940 aluminium cooking pots to 2,004 families of 17 villages in Guntur and Krishna districts. Besides, about 200 victims were sheltered at the centre's school premises. **Belgaum and Mysore:** 2,520 plates of cooked food, 11,875 kg cereals, 7,000 kg flour, 1,425 kg Bengal grams, 675 kg palm oil, 50 kg milk powder, 50 kg tea powder, 2,350 kg sugar, 3,420 blankets, 300 shirts, 300 pants, 570 cooking vessels, 1,240 plates, 420 ladles, 560 pitchers, 1,230 jugs, 1,230 tumblers, 136 mats, 150 tarpaulins, and ropes to 2,742 families of Bellary town and 20 villages in Belgaum, Bellary, Bijapur, Gulbarga, Koppal, and Raichur districts.

After a recent flash flood in Lucknow district, **Lucknow** centre served cooked food for 11 days to more than 3,000 victims of 6 villages in Bakshi-Katalab Tehsil.

Cyclone Aila Relief • **Belur Math** distributed 8,089 textbooks to 767 cyclone-affected students of 2 schools in Hingalganj block, North 24-Parganas district. **Narendrapur** centre contributed with 54,678 plates of cooked food, 720 kg chira, 166 kg sugar, 253 kg gur, 123 kg nutritious food for children, 5 kg biscuits,

17,900 ORS packets, 161,000 halogen tablets, 5,526 hygiene kits (each kit containing 1 antiseptic bottle, 6 soap-bars, 2 soap-boxes, 1 comb, 1 piece of cloth, 12 safety pins, 1 nylon cord, 1 nail-cutter, 1 bucket, 2 cups, 1 jug, 2 matchboxes, and 20 candles), 1,780 tarpaulins, 715 kg bleaching powder, 400 mosquito nets, and 1,239 water jerrycans to cyclone victims of Gosaba, Kakdwip, Kultali, Mathurapur II, Namkhana, Pathar Pratima, Sagar, and Sandeshkhali II blocks in South and North 24-Parganas districts. Besides, the centre installed a drinking-water storage tank at a primary health centre in Gosaba, which supplied during one month 1,200 l water per day. The centre also installed solid and liquid waste management pits and bio-medical disposal pits in the health centre and 56 water purification plants, each with a capacity of 1,200 l drinking water per day, in different areas of Gosaba.

Refugee Relief • **Colombo** centre continued relief operations among the victims of Sri Lanka's civil war which ended a few months back. The centre distributed 10,827 kg nutritious supplementary food, 2,000 kg roasted grams, 450 kg soya-nuggets, 750 l coconut oil, 1,980 kg biscuits, 11,454 kg milk powder, 1,500 kg tea powder, 1,500 kg sugar, 1,095 kg glucose, 202 l gripe water (digestive mixture for children), 380,000 multivitamin tablets, 80,500 paracetamol tablets, 15,000 water-purifying tablets, 69 l eau de cologne, 9,624 garments, 3,020 bed sheets, 11,450 toothbrushes, 8,450 tubes of toothpaste, 525,000 packets of tooth powder, 21,400 soap-bars, 1,000 soap-cases, 1,000 bags, 4,500 pens, and 3,500 notebooks to 3,225 war-affected families at refugee camps in Vavunia, Cheddykulam, and Pulmoddai-Trinco. Besides, the centre provided, from July to October, 3,000 garments, 300 bulbs, 200 dustbins, 2,500 soap-bars, 10 moppers, 200 mats, 2,380 rolls of bandage, 1,000,000 vitamin tablets, and various other medicines to some hospitals treating mainly war-affected patients.

Distress Relief • The following centres distributed various items to the needy in their respective areas. **Coimbatore Math:** clothes to 120 children; **Cooch Behar:** 2 rickshaw-trolleys; **Garbeta:** 250 kg rice, 71 packets of baby food, 252 saris, 19 dhotis, 38 lungis, 122 sets of children's garments, 41 shirts, 41 pants, and 38 vests.



PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order
started by Swami Vivekananda in 1896

Volume 114 • January – December 2009

Title Index

A

Abhedananda: The Philosopher, Swami — <i>Swami Vimalatmananda</i>	87
Achievements of Hindi Historical Novels — <i>Dr Narendra Kohli</i>	412
Advaitananda: Transcending History, Swami — <i>Swami Satyamayananda</i>	106
Advent of the Satya Yuga, The — <i>Swami Sunirmalananda</i>	173
Aging: The Indian Context — <i>Swami Narasimhananda</i>	273
Akhandananda: Service as Worship, Swami — <i>Swami Devarajananda</i>	113
Albert Einstein: A Humane Scientist — <i>Swami Tathagatananda</i>	141
Atman Cannot Be Realized by a Weakling, The — <i>Swami Brahmeshananda</i>	318
Atman of Latin American Literature – I, The — <i>Graciela Devita</i>	625

B

Beyond Belief and Disbelief — <i>Swami Sarvagatananda</i>	529
Blending Scientific Spirit and Spirituality for Sustainable Development — <i>Dr T V Muralivallabhan</i>	380
Brahmananda: A Spiritual Dynamo, Swami — <i>Swami Sarvadevananda</i>	19
Bridging Social Divides: The Indian Way — <i>A P N Pankaj</i>	137

C

Changing Perspectives on Women and Development — <i>Prof. Chenchulakshmi Kolla</i>	221
Conflicts in Indian Society: A Critical Appraisal of Modernity — <i>Prof. Chandrakala Padia</i> and <i>Dr Preeti Singh</i>	664
Confronting Conflicts: The Indian Tradition — <i>Prof. Indra Nath Choudhuri</i>	551
Concise Encyclopaedia of Hinduism, A — <i>Dr M Sivaramkrishna</i>	399
Consciousness — <i>Swami Satswarupananda</i>	455
Cultural and Spiritual Aspects of Modern Telugu — <i>J Rambabu</i>	611, 678
Cultural Ethos of Modern Gujarati Literature — <i>Dr Darshini Dadawala</i> and <i>Dr Amit Dholakia</i>	618
Culture and Spirituality in Krishnadeva Raya's <i>Amuktamalyada</i> — <i>Dr R V S Sundaram</i>	425

E

Eco-awareness and Spirituality — <i>Swami Atmajnanananda</i>	368
Ecstasy in Daily Life — <i>Swami Ranganathananda</i>	359, 436

Editorials

Approaching Prana	309
Beyond Nationalism	549
Death as Sacrifice	261
Discovering the Feminine	213
Fraternity of Love	4
Indian Linguistic Heritage	501
Language, Literature, and Culture	405
Learning Peace	645
Modernity and Beyond	597
Moral Intelligence	453
Valuing Life	357
Vedanta and Secularism	165
Education for Peace — <i>Prof. M Sree Rama Murthy</i>	647

F

Faces of Violence: A Clinician's View, The — <i>Dr C R Chandrashekar</i>	659
Facing Old Age — <i>Swami Ananyananda</i>	270
Famous Dinner, A — <i>Dr Hironmoy Mukherjee</i>	190
Feminine Dimension of Sustainable Development, The — <i>Dr T V Muralivallabhan</i>	225

G

Girish and Sri Sarada Devi — <i>Swami Chetanananda</i>	252, 301, 347, 396
Girish and the Devotees of Sri Ramakrishna — <i>Swami Chetanananda</i>	490, 537
Girish and the Monastic Disciples of Ramakrishna — <i>Swami Chetanananda</i>	147
God's Own Abode — <i>Dr Aparna Chattopadhyay</i>	342

H

Haridasa Literary Tradition of Karnataka, The — <i>Dr H N Muralidhara</i>	509, 584
Healthy Aging — <i>Dr Bithi Sircar</i>	285
Hindu Solutions to Deep Ecological Problems — <i>Rhyddhi Chakraborty</i>	374

J

Japanese Approach to the Elderly — <i>Prof. Tsuyoshi Nara</i>	291
Journey through Life, A — <i>Dr Dipak Sengupta</i>	280

L

Letter to the Editor... ..	349
----------------------------	-----

M

Mahapurush Maharaj: Swami Shivananda — <i>Swami Atmajnanananda</i>	50
Many-splendoured Ramakrishna-Vivekananda Vedanta, The — <i>Dr M Sivaramkrishna</i>	200, 441

N

Narada Bhakti Sutra — <i>Swami Bhaskareswarananda</i>	204, 299, 344, 394, 445, 534, 636
--	-----------------------------------

Niranjanananda and Sri Hanuman, Swami — <i>Swami Sukhananda</i>	44
Note on the Social Thinking of Shankaradeva, A — <i>Dr Jashobanta Roy</i>	629

P

Patanjali and Sri Aurobindo — <i>Dr K V Ragbupathi</i>	330
People's Poet: Subramania Bharati — <i>Dr Prema Nandakumar</i>	418
Place of the Adi Granth in the Punjabi Literary Tradition — <i>A P N Pankaj</i>	503, 580
Plato's Allegory of the Cave: A Vedantic Reading — <i>Dr Pramila Davidson</i>	472
Prabuddha Bharata—100 Years Ago	6
Premananda: Love Personified, Swami — <i>Swami Atmeshwarananda</i>	27

R

Ramakrishna and <i>Rta</i> , Sri — <i>Swami Samarpanananda</i>	364
Ramakrishnananda: Guardian Angel of the South, Swami — <i>Swami Ashutoshananda</i>	65
Reminiscences of Swami Vivekananda — <i>Swami Shivananda</i>	385
Reports	161, 209, 257, 305, 353, 402, 449, 497, 545, 594, 642, 689
Reviews	154, 206, 255, 303, 350, 447, 494, 542, 593, 639, 687

S

Sant Tulsidas — <i>Swami Durgananda</i>	521, 589
Saradananda: Uncommon Versatility, Swami — <i>Swami Purnananda</i>	56
Seven Planes of <i>Prajñā</i> , The — <i>Swami Alokanda</i>	323
Sister Nivedita: Art for National Awakening — <i>Dr Anil Baran Ray</i>	194, 236, 337, 390
Spiritual and Cultural Ethos of Modern Hindi Literature, The — <i>Prof. Awadhesh Pradhan</i>	407, 482
Spiritual and Cultural Ethos of Modern Oriya Literature — <i>Souribandhu Kar...</i>	606, 674
Spiritual Substance and Perfection in Indian Thought — <i>Rajeshbri Trivedi</i>	478
Spirituality and Old Age — <i>Swami Amarananda</i>	263
Spirituality in American Literature — <i>Janice Thorup</i>	429
Spirituality in the Pilgrimage of Modern Bengali Literature — <i>Swami Shastrajnananda</i>	599, 670
Struggle and Conflict in the Plays of Jaishankar Prasad — <i>Dr Narendra Kohli</i>	558, 632, 683
Subodhananda: Beaming Simplicity, Swami — <i>Swami Divyasukhananda</i>	130
Sufism: Message of Love and Humanitarian Service — <i>Dr Imtiaz Ahmad</i>	515

T

Terrorism: Understanding Its Mitigation — <i>Pallavi Banerjee</i>	562
This Month... ..	164, 212, 260, 308, 356, 404, 452, 500, 548, 596, 644
Towards Humanitarian Development — <i>Brahmachari Ajitachaitanya</i>	178, 246
Traditional Wisdom	
Devotee and the Divine, The	499
Devi: The Goddess	211
<i>Dhī</i> : Intuitive Vision	451
Harmony	547
Immanent, The	355
Immortal Living	259
<i>Kavi</i> : The Poet	595
<i>Śānti</i> : Peace	643
To the Disciples of Sri Ramakrishna	I

Vak: The Word	403
Vedantic Harmony	163
Yoga	307
Trigunatita: A Saint of Our City, Swami — <i>Pravrajika Madhavaprana</i>	95
Turiyananda's Letters: The Heart of the Gita, Swami — <i>Pravrajika Virajaprana</i>	73

U

Understanding the Mind of a Terrorist — <i>Dr Jayanti Basu</i>	652
Uniqueness of Swami Adbhutananda, The — <i>Swami Nityajnanananda</i>	81

V

Varieties of Intelligence — <i>Br. Isharupachaitanya</i>	465
Vedanta and the Search for Truth — <i>Swami Sarvagatananda</i>	575
Vedantic Views of a Portuguese Poet — <i>Alvaro C M de Vasconcellos</i>	526
Vijnanananda: A Hidden Knower of Brahman, Swami — <i>Swami Jnanavratana</i>	121
Vivekananda and Nikola Tesla: New Findings, Swami — <i>Somenath Mukherjee</i>	184, 240
Vivekananda: A Prophet with a Difference, Swami — <i>Swami Purnatmananda</i>	167
Vivekananda's Spiritual Mind, Swami — <i>Swami Atmarupananda</i>	8

W

War and Non-violence in the Bhagavadgita — <i>Dr Jeffery D Long</i>	569
Who Wants to Be a Superwoman? — <i>Seema Burman</i>	232
Worship of God as Mother in the Indian Tradition — <i>Swami Satyasthananda</i>	215, 295

Y

Yoga and Samadhi: Patanjali and Sri Ramakrishna — <i>Swami Nirantarananda</i>	311
Yoga for Evolution of Human Consciousness — <i>Dr Lekshmi Ramakrishnaiyer</i>	326
Yoga of Same-sightedness, The — <i>Swami Vedananda</i>	461
Yogananda: Scepticism and Faith, Swami — <i>Swami Ritananda</i>	35

Author Index

A

Ahmad, Dr Imtiaz

Sufism: Message of Love and Humanitarian Service	515
---	-----

Ajitachaitanya, Brahmachari

Towards Humanitarian Development	178, 246
---	----------

Alokananda, Swami

The Seven Planes of <i>Prajñā</i>	323
--	-----

Amarananda, Swami

Spirituality and Old Age	263
---------------------------------	-----

Ananyananda, Swami

Facing Old Age	270
-----------------------	-----

Ashutoshananda, Swami

Swami Ramakrishnananda: Guardian Angel of the South ... 65

Atmajnanananda, Swami

Mahapurush Maharaj: Swami Shivananda ... 50

Atmajnanananda, Swami

Eco-awareness and Spirituality ... 368

Atmarupananda, Swami

Swami Vivekananda's Spiritual Mind ... 8

Atmeshwarananda, Swami

Swami Premananda: Love Personified ... 27

B*Banerjee, Pallavi*

Terrorism: Understanding Its Mitigation ... 562

Basu, Dr Jayanti

Understanding the Mind of a Terrorist ... 652

Bhaskareswarananda, Swami

Narada Bhakti Sutra ... 204, 299, 344, 394, 445, 534, 636

Brahmeshananda, Swami

The Atman Cannot Be Realized by a Weakling ... 318

Burman, Seema

Who Wants to Be a Superwoman? ... 232

C*Chakraborty, Rhyddhi*

Hindu Solutions to Deep Ecological Problems ... 374

Chandrashekar, Dr C R

The Faces of Violence: A Clinician's View ... 659

Chattopadhyay, Dr Aparna

God's Own Abode ... 342

Chetanananda, Swami

Girish and Sri Sarada Devi ... 252, 301, 347, 396

Girish and the Devotees of Sri Ramakrishna ... 490, 537

Girish and the Monastic Disciples of Ramakrishna ... 147

Choudhuri, Prof. Indra Nath

Confronting Conflicts: The Indian Tradition ... 551

D*Dadawala, Dr Darshini and Dholakia, Dr Amit*

Cultural Ethos of Modern Gujarati Literature ... 618

Davidson, Dr Pramila

Plato's Allegory of the Cave: A Vedantic Reading ... 472

Devarajananda, Swami

Swami Akhandananda: Service as Worship ... 113

de Vasconcellos, Alvaro C M

Vedantic Views of a Portuguese Poet ... 526

Devita, Graciela

The Atman of Latin American Literature – I 625

Dholakia, Dr Amit and Dadawala, Dr Darshini

Cultural Ethos of Modern Gujarati Literature 618

Divyasukhananda, Swami

Swami Subodhananda: Beaming Simplicity 130

Durgananda, Swami

Sant Tulsidas 521, 589

I

Isharupachaitanya, Br.

Varieties of Intelligence 465

J

Jnanavratana, Swami

Swami Vijnanananda: A Hidden Knower of Brahman 121

K

Kar, Souribandhu

Spiritual and Cultural Ethos of Modern Oriya Literature 606, 674

Kohli, Dr Narendra

Achievements of Hindi Historical Novels 412

Struggle and Conflict in the Plays of Jaishankar Prasad 558, 632, 683

Kolla, Prof. Chenchulakshmi

Changing Perspectives on Women and Development 221

L

Long, Dr Jeffery D

War and Non-violence in the Bhagavadgita 569

M

Madhavaprana, Pravrajika

Swami Trigunatita: A Saint of Our City 95

Mukherjee, Dr Hironmoy

A Famous Dinner 190

Mukherjee, Somenath

Swami Vivekananda and Nikola Tesla: New Findings 184, 240

Muralidhara, Dr H N

The Haridasa Literary Tradition of Karnataka 509, 584

Muralivallabhan, Dr T V

Blending Scientific Spirit and Spirituality for Sustainable Development 380

The Feminine Dimension of Sustainable Development 225

N

Nandakumar, Dr Prema

People's Poet: Subramania Bharati 418

Nara, Prof. Tsuyoshi

Japanese Approach to the Elderly 291

<i>Narasimhananda, Swami</i>	
Aging: The Indian Context	273
<i>Nirantarananda, Swami</i>	
Yoga and Samadhi: Patanjali and Sri Ramakrishna	311
<i>Nityajnanananda, Swami</i>	
The Uniqueness of Swami Adbhutananda	81

P

<i>Padia, Prof. Chandrakala and Singh, Dr Preeti</i>	
Conflicts in Indian Society: A Critical Appraisal of Modernity	664
<i>Pankaj, A P N</i>	
Bridging Social Divides: The Indian Way	137
Place of the Adi Granth in the Punjabi Literary Tradition	503, 580
<i>Pradhan, Prof. Awadhesh</i>	
The Spiritual and Cultural Ethos of Modern Hindi Literature	407, 482
<i>Purnananda, Swami</i>	
Swami Saradananda: Uncommon Versatility... ..	56
<i>Purnatmananda, Swami</i>	
Swami Vivekananda: A Prophet with a Difference	167

R

<i>Raghupathi, Dr K V</i>	
Patanjali and Sri Aurobindo	330
<i>Ramakrishnaiyer, Dr Lekshmi</i>	
Yoga for Evolution of Human Consciousness	326
<i>Rambabu, J</i>	
Cultural and Spiritual Aspects of Modern Telugu	611, 678
<i>Ranganathananda, Swami</i>	
Ecstasy in Daily Life	359, 436
<i>Ray, Dr Anil Baran</i>	
Sister Nivedita: Art for National Awakening... ..	194, 236, 337, 390
<i>Ritananda, Swami</i>	
Swami Yogananda: Scepticism and Faith	35
<i>Roy, Dr Jashobanta</i>	
A Note on the Social Thinking of Shankaradeva	629

S

<i>Samarpanananda, Swami</i>	
Sri Ramakrishna and Rta	364
<i>Sarvadevananda, Swami</i>	
Swami Brahmananda: A Spiritual Dynamo	19
<i>Sarvagatananda, Swami</i>	
Beyond Belief and Disbelief	529
Vedanta and the Search for Truth	575
<i>Satswarupananda, Swami</i>	
Consciousness	455

Satyamayananda, Swami

Swami Advaitananda: Transcending History 106

Satyasthananda, Swami

Worship of God as Mother in the Indian Tradition 215, 295

Satyaswarupananda, Swami (Editor)

Approaching Prana 309

Beyond Nationalism 549

Death as Sacrifice 261

Discovering the Feminine 213

Fraternity of Love 4

Indian Linguistic Heritage 501

Language, Literature, and Culture 405

Learning Peace 645

Modernity and Beyond 597

Moral Intelligence 453

Valuing Life 357

Vedanta and Secularism 165

Sengupta, Dr Dipak

A Journey through Life 280

Shastrajnananda, Swami

Spirituality in the Pilgrimage of Modern Bengali Literature 599, 670

Shivananda, Swami

Reminiscences of Swami Vivekananda 385

Singh, Dr Preeti and Padia, Prof. Chandrakala

Conflicts in Indian Society: A Critical Appraisal of Modernity 664

Sircar, Dr Bithi

Healthy Aging 285

Sivaramkrishna, Dr M

A Concise Encyclopaedia of Hinduism 399

The Many-splendoured Ramakrishna-Vivekananda Vedanta 200, 441

Sree Rama Murthy, Prof. M

Education for Peace 647

Sukhananda, Swami

Swami Niranjanananda and Sri Hanuman 44

Sundaram, Dr R V S

Culture and Spirituality in Krishnadeva Raya's *Amuktamalyada* 425

Sunirmalananda, Swami

The Advent of the Satya Yuga 173

T

Tathagatananda, Swami

Albert Einstein: A Humane Scientist 141

Thorup, Janice

Spirituality in American Literature 429

Trivedi, Rajeshri

Spiritual Substance and Perfection in Indian Thought 478

V

Vedananda, Swami

The Yoga of Same-sightedness 461

Vimalatmananda, Swami

Swami Abhedananda: The Philosopher 87

Virajaprana, Pravrajika

Swami Turiyananda's Letters: The Heart of the Gita 73

Book Reviews

Albert Einstein: His Human Side — <i>Swami Tathagatananda</i> ...	542
Anatomy and Physiology of Yogic Practices — <i>Dr Makarand Madhukar Gore</i> ...	351
Awakening into Oneness — <i>Arjuna Ardagh</i>	448
Baba's Vaani: His Sayings and Teachings — <i>Comp. Vinny Chitluri</i>	352
Belief, Reality & Religious Practice — <i>Dr V V Rampal</i>	207
Brahma Kumaris as a 'Reflexive Tradition', The — <i>John Walliss</i>	303
Buddhist Studies — <i>Ed. Richard Gombrich and Cristina Scherrer-Schaub</i> ...	447
Buddhist View of Knowledge and Reality, The — <i>Moti Lal Pandit</i>	688
Changing Minds — <i>Michele Marie Desmarais</i>	351
Concise Encyclopaedia of Hinduism, A — <i>Swami Harshananda</i>	399
Confessions, Upadesh and Talks — <i>Sadguru Omkar</i>	157
Cosmology of the Bhāgavata Purāṇa, The — <i>Richard L Thompson</i>	208
Destination Happiness — <i>J P Vaswani</i>	160
Devi Mahatmyam — <i>Trans. N Hariharan</i>	256
Encyclopedia of Indian Philosophies: Vol. XII—Yoga: India's Philosophy of Meditation — <i>Ed. Gerald James Larson and Ram Shankar Bhattacharya</i>	494
Epistemology of Viśiṣṭādvaita, The — <i>Vedavalli Narayanan</i>	542
Exploring Harmony among Religious Traditions in India — <i>Ramakrishna Mission Institute of Culture</i>	593
Great Mind Managers of the World, The — <i>Dr B K Upadhyay</i>	207
Harmony of Religions from the Standpoint of Sri Ramakrishna and Swami Vivekananda — <i>Swami Bhajanananda</i>	154
Indian Mind: Essentials of Indian Philosophy and Culture, The — <i>Ed. Charles A Moore with the assistance of Aldyth V Morris</i>	155
Investigation into the Nature of Consciousness and Form, An — <i>Richard L Thompson</i>	543
Jaina Studies — <i>Ed. Colette Caillat and Nalini Balbir</i> ...	158
Journey from Many to One — <i>Swami Bhaskarananda</i>	640
Linguistic Traditions of Kashmir — <i>Ed. Mrinal Kaul and Ashok Aklujkar</i>	157
Monk for All Seasons, A — <i>Elva Linnea Nelson</i>	206
No One Is a Stranger — <i>A Vedanta Kesari Presentation</i>	496
Peace or Perish: There Is No Other Choice — <i>J P Vaswani</i>	687

Perennial Values of Indian Culture, The — <i>Ramakrishna Mission Institute of Culture</i>	640
Philosophy of Numbers — <i>Jayant Burde</i>	159
Philosophy of Viśiṣṭādvaita Vedānta: A Study Based on Vedānta Deśika's Adhikaraṇa-Sārāvalī, The — <i>S M Srinivasa Chari</i>	495
Sakshi's Payel — <i>Nileen Putatunda</i>	160
Śiva Sūtras: The Supreme Awakening — <i>Swami Lakshmanjoo</i>	304
So Far So Near — <i>Amal Kumar Roy alias Kinkar Krisnananda</i>	304
Spiritual Life for Modern Times — <i>Swami Vireswarananda</i>	641
Spiritual Values to Live by — <i>Swami Prabhananda</i>	687
Śṛṅgāraprakāśaḥ [Sāhityaparakāśaḥ] by Bhojarāja — <i>Eds. MM. Prof. Rewaprasada Dwivedi and Dr Sadashivakumara Dwivedi</i>	639
Sterling Book of Ramana Maharshi, The — <i>Prof. M Sivaramkrishna</i>	544
Thakur: A Life of Sri Ramakrishna — <i>Rajiv Mehrotra</i>	154
Theory and Practice of Yoga — <i>Ed. Knut A Jacobsen</i>	350
Voice of Women: Gārgī to Gaṅgāsati, The — <i>Ed. Avadhesh Kumar Singh</i>	255

List of Reviewers

Atmajnananda, Swami	157, 158, 208, 304, 496
Mandavia, Dr Chetana	496, 641
Nandakumar, Dr Prema	160, 256, 641
Narasimhananda, Swami	304, 687
Patil, Dr N B	159, 448
PB	154, 160, 304, 352, 544
Prasanth, Dr K	543
Roy, Dr Sumita	155
Saibaba, Prof. V V S	256, 495, 688
Sanmatrananda, Swami	351, 688
Sarvottamananda, Swami	160, 544
Satyamayananda, Swami	208, 640
Sharma, Prof. Debabrata Sen	157
Sivaramkrishna, Dr M	207, 401, 593
Swamy, Dr N V C	207, 351, 448, 542
Tripathi, Prof. Radhavallabh	640
Varishthananda, Swami	352

Managing Editor: Swami Bodhasarananda

Editor: Swami Satyaswarupananda

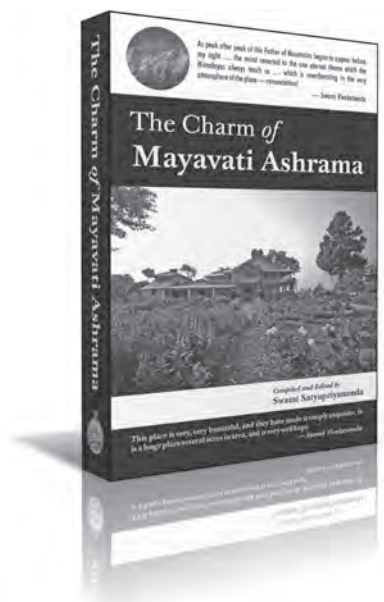
CONTRIBUTE TO THE PRABUDDHA BHARATA CORPUS FUND!

Contribute your mite to the Prabuddha Bharata Corpus Fund and actively participate in this venture to propagate Indian culture, values, philosophy, and spirituality. Could there be a better way to show your appreciation?

You can send your contributions by cheque or drafts favouring '*Prabuddha Bharata*' to 5 Dehi Entally Road, Kolkata 700014, India or make your donations online at www.advaitaashrama.org. All donations are exempt from Income tax under section 80G.



Name of the Donor:	Amount
4. Smt P Mithuji, Maharashtra	Rs. 2,000/-
5. Sri A Sivaraj, Tamil Nadu	Rs. 100/-



The Charm of Mayavati Ashrama

This book has been compiled from the Mayavati centenary number of Prabuddha Bharata, published in January 1999. In this, the reader will find a narration of the Ashrama's history since inception, and some of the memorable events of the early days of the Ashrama. Reminiscences from the pens of a few gifted former inmates and visitors have added to the charm of this book.

Pages: 332 | Packing & Postage: Rs. 35 | Price: Rs. 75



Please write to:

ADVAITA ASHRAMA, 5 Dehi Entally Road, Kolkata 700 014, India

Phones: 91-33-22644000 / 22640898 / 22862383, E-mail: mail@advaitaashrama.org